



HENRICVS BVLLINGERVS





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A most godly
and learned Discourse of the
woorthynesse, authoritie, and suf-
ficiencie of the holy Scripture: Also
of the cleerenesse, and plain-
nesse of the same, and of the
true use thereof.

Wherin is discussed this famous que-
stion: Whether the Canonical Scriptures have
authoritie from the Church, or rather
the Church receiveth authoritie from the Scriptures.

By occasion wherof are touched the dignities
and duties of the Church, touching tradi-
tions, with answers to all

objections.

Translated out of Latine into English,

by Iohn Tomkys: and dedicated

to the right honorable Sir Ri-

charde Pipe, Knight, Lorde Ma-
yor of the Citty of London.

Psal. 119. Part 13. ver. 4

I am wiser then the Aged, because I keepe
thy commaundements.

Printed at London, for William

Pownsonby. 1579.

At more godly

and learned

Worshipful

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To the right honorable

*and woorthy Magistrate, Sir Richard
Pipe, Knight, Lord Maior of the
Cittie of London, Health and
peace in our Lord Je-
sus for ever.*



Here hath bene
no age, right ho-
norable, which
hath more plen-
tifully tasted of
God his singulat
benefites and speciall grace, than
this our age, wherein he hath cau-
sed his vnspeakeable mercy of the
light of his Gospel to shine in the
darkenesse of ignorance, that our
minds might be lightened therby,
to receiue forgiuenes of our sinnes
offred vnto vs in his sonne Christ,

A. 3.

our

The Epistle

our only, perfect & sufficient Sa-
 uiour, to our endesse comfort,
 and that our footesteppes might
 be directed to walke in the pathes
 of righteonsnesse all the dayes of
 our life, to the glorifying of his
 holy name. Neither hath he dealt
 more graciously with any nati-
 on, then with this our Realme of
 England, wherein the professours
 of the Gospel liue safe from the
 foraine enemy, and free from
 persecution at home, as it were
 in a Citie of refuge, and a priue-
 ledged Sanctuarie, when as our
 neighbours round about vs, taste
 either of the one, or feelee the smart
 of the other. And this hath bee
 brought to passe by the admini-
 stration of his faithfull seruant
 Queene Elizabeth, our moſte vi-
 ctorious Debora, who by the
 mightie

Dedicatorie.

mightie power of her Lorde our
God, hath woorthily triumphed
ouer Idolatrie, which is nothing
else but spiritual tyrannie, where-
by the consciences of her subiects
were more grievously afflicted,
than were the auncient Israelites
by the nine hundred iron charrets
of cruell captayne Syfara. God
graunt, that shee may iudge vs
double the yeeres, which Debora
iudged Israel, and that her hand
may still prosper and preuaile a-
gainst that Roomish Iabin vntill
he bee vtterly destroyed, and yet,
all these his gracious giftes so a-
boundantly bestowed vpon vs
notwithstanding, such is the cor-
ruption of our nature, and the
vnthankfulnesse of our mindes,
that in some, pure Religion bee-
ing despised, the stinking roote
of Superstition remaineth still,

The Epistle

12

and in other, in steade of godly life, whiche is the true fruite of Faith, is spronge vppe the sharpe bryer of Atheisme, euen of the want of the true feare of God, so that there is no Shire, no Citie, no towne, almoste no housholde, but it is either poysoned with the one, or ouergrowen with the other, if not fully fraught with both. And therefore may the godly well say with Dauid: *Woe is me, that I am constrained to dwell with Adesechs, and to haue mine habitation among the tents of Cedar.* One chief cause of the great increase of these twoo grievous sinnes, is the sinister opinion diuersly conceiued touching God his worde, when as the superstitious thinke it not sufficient, to lead vs to the perfect knowledge of all things, necessary for our saluation, and the wicked worldlinges so

Psal. 120, 4.

Dedicatorie.

so little esteeme it, that they make
a iest of it. If this crooked opi-
nion of both these kinde of men
might bee so streightened, that
they would at the laste reade and
heare God his worde, with a full
perswasion, that it is the perfect
rule of Faith, and the plaine di-
rection of life, it is, to bee hoped,
that these two naughtie trees, Su-
perstition and Atheisme, would
bee in short time, if not plucked
vpp by the roote foorth of the
Lords garden, yet at the least so
snagged and mangled, that the
pleasaunt trees thereof, that is to
saye, the godly, should haue the
more room to spreade abroad
their fruitfull braunches. Nei-
ther may we looke to see this hap-
pie change in men before God
his word, to be read and heard
with confidence, and followed
with

The Epistle

12

with diligence. For if the earth, be it neuer so fatte, it cannot bring forth fruite before it haue receiued seede, much lesse can man, being by nature barraine grounde, bring foorth the fruites of righteousness, before he haue receiued into his heart Gods word, which is the incorruptible seede, wherby we are borne anew. And as we rest in hope, after the seede is throwne into the grounde, that God will send downe the dew of heauen to water the same, that it may bring forth fruit in due season: so if men would receiue the seede of Gods woorde into their hearts, it were greatly to be hoped, that God of his mercie would cause it to take roote, and would with the dewe of his grace so water it, that the barraine soile would become good grounde, and the noysome shrubbes

Dedicatorie.

Thrubbes become pleasaunt trees,
yeelding forth the fruites of faith
to G O D his glorie in due sea-
son. I neede not further to com-
mende this Booke, considering
that maister Bullinger hath alrea-
die commended it in his Epistle
following. Neither shall the Rea-
der repent him of his labour, if
it shall please him with diligence
to peruse it ouer. And because
your Lordshippe hath bene a
meanes of my maintenance in stu-
die, whereby I haue obtained that
simple talent, which G O D hath
bestowed vpon me, I esteemed it
my dutie to bestow vpon you this
my trauaile, as a pledge of my
gratefull minde towarde you, and
some part of discharge of my due-
tie toward my Countrey. I trust
you will receyue it with suche
an affection as I doe offer it,
and

The Epistle

and so much the rather, because it
commeth from your poore coun-
treymen, and was translated in the
towne where your Lordship was
borne, chiefly to profite the neigh-
bours thereunto adioyning. God
keepe your honor in good health,
and guide you with his heauenly
wisdome in the well ordering of
the great and weightie affaires
vnto your office incident.

From minchouse in Bil-

ston the 10. of


Februarie,

1579.

Your Lordships at com-

maundement John

Tankis.


Henrie Bullinger, Mini-
ster of the Church of Zurich, to
the gentle Reader, wisheth grace
and peace from the
Lorde.



*His Booke was brought
me, gentle Reader, from
a farre distant & famous
Cirie, certaine weekes
past, without the senders
and authours name. This*

*was his onely request, that if this Booke
might be thought worthie to be set forth,
it might bee deliuered to the diligent man
M. Christopher Froschouerius to be printed
by him. The title of the booke was this: A
discourse, whether the holie Scripture
haue authoritie from the Church: or
rather the Church receiue authoritie
from the holie Scripture? collected by a
man of godlinesse, for the instruction of the
unlearned and simple. Being much delited
with this holy, profitable, and necessarie ar-
gument*

gument, I began forthwith to read the Booke with great affection, and easily perceived, that the author being indued with singular humanitie and modestie, did (of purpose conceale his name, not regarding to make it known. For hee would not seeke to gette any praise of the worlde, which manie foolishly doe by setting forth Bookes: but was rather willing to further, extolle and sette forth the glorie of GOD onely, and of his woorde. I sawe also in the man a fervent desire to bringe the syncerensse of pure Religion to knowledge, and to further the manifest profite of the lovers of godlinesse. To bee brieft, I acknowledged the giftes of God to appeare in this man, I meane his dexterity and happinesse in handeling this famous argument, having beene long in controuersie among the learned, and diuersly expounded. For whatsoever may be spoken thereof necessarily and profitably, hee hath wholly contained it in this booke, yea and that briefly, evidently, plainly, and in verie good order. For hee hath distinguished the whole matter, being otherwise copious, into Chapters: then hath

The Epistle commendatorie.

bee placed before euery Chapter the Argument, so that euen by these brieft Chapters thou mayest easily perceiue the scope and ende of the whole Booke, the summe, and maner of the handling of the same. Whereupon I haue prefixed before this woorke, the Title of the Booke, framed of the matter handeled therein, that thou mayest euen with one viewe, and forthwith in the beginning, beholde all thinges in a verie brieft summe, whiche are contained in this Booke. He setteth forth plainly, and confirmeth all his matters, especially, as it is meete, by the holie Scriptures, then also by fitt testimonies of the blessed auncient Fathers. Neither hath this his profitable trauaile liked mee onelie, but also certaine other godlye and learned men, vnto whome thou mayest worthilie ascribe more than vnto mee. I haue therefore placed this mine Epistle before this Booke, least the woorke beeing sette forth without the Authours name, shoulde eyther bee little regarded or suspected of thee. Neither shall this Booke bee namelesse.

of 12

The Epistle commendatorie.

if it meete with anie stoute aduersarie,
which can assaile it and oppugne it. Those
things which I haue hitherto spoken in
praise of this booke, thou shalt by experiēce,
and with admiration witnesse to be true,
so that thou reade it diligently, and with
a sincere minde, and also weigh it duely,

Fare well gentle Reader. From

Zurich, the moneth

of August.

1571.

*A brieft summe of the
chiefest pointes handeled in
this Booke, as it is denided
by Chapters.*

THE reasons of those, which doe
extoll the authoritie of the
Church, abooue the Scriptures.

Cap. 1. Fol. 1.

The deceitfulnesse of them is reproo-
ued, which doe diminish the autho-
ritie of the Scripture, wherev-
on the authoritie of the church do-
eth depend. Cap. 2. Fol. 4.

That the authoritie of the Scripture is
greatest, because it containeth the
woorde of God, which in the be-
ginning was deliuered to the church
by liuely voice. cap. 3. Fol. 8.

The place of *Hieremie* his 31. chapter
is discuffed, & also it is shewed that
the Apostles wrote the Gospel by
the will of God. cap. 4. Fol. 14.

That all things, which concerne faith,
godlinesse, and saluation, are fully
and sufficiently contained in the
Scripture. cap. 5. Fol. 26.

b. That

That the Scripture was giuen by inspiration, to correct euill manners, & to confute heresies: that forth of it onely controuerfies must be iudged. And that it is neither darke nor doubfull. cap. 6. Fol. 30.

Whervpon the Scripture is called Canonical, Also testimonies of the Fathers, touching the most excellent authoritie thereof. cap. 7. Fol. 42.

That the authoritie of the Canonick Scripture is more excellent then the Councils, the Fathers, yea then the decrees and ordinaunces of all men. Cap. 8. Fol. 44.

That the Canonical Scripture hath the chiefe perfection of her authoritie from the holie Ghoste, and of her selfe: And cōtrarily that the Church receiueth her authoritie from the Scripture. cap. 9. Fol. 51.

Howe the Canon of the newe Testament was ordained, and that it hath authoritie of it selfe, and from the Authors thereof, and that the authoritie of the Church is maintayned thereby, cap. 10. Fol. 55.

How

The Table.

Howe vngodly and wicked it is, to
preach without the warrant of ho-
ly Scripture, cap. 11. Fol. 11.

That the true Church is to bee sought
in the Scripture, to bee included
ded therein, and to be esteemed by
the Scriptures. cap. 12. Fol. 65.

Of the dueties of the Church about
the Scriptures, and first of this, that
she keepeth the holy Bookes of the
Scripture as a witnesse, cap. 13.

Fol. 69.

That the Church publisheth the word
of God. cap. 14. Fol. 70.

That the Church discerneth the Books
of holy Scripture from Apocryphall
and counterfaits, cap. 15. Fol. 71.

Of the saying of *Augustine*: *I would
not beleue the Gospel, but that the au-
thoritie of the Church mooueth mee
also.* cap. 16. Fol. 74.

Of the gift of interpretation. Cap. 17.
Fol. 77.

Of the the saying of Christ: *If he will
not heare the Church, let him be vnto
thee as an Heathen man and a Pub-
san, Mat. 18, 19,* cap. 18. fol. 82.

The Table.

Of the saying of *Paule*: *The Church is the pillar and ground of the truth.* 1.

Tim. 3. 15. Chap. 19. Fol. 84.

Of the saying of *Paule*: *Brethren stand fast, and holde the ordinances, which he haue taught, whether it be by our preaching, or by our Epistles.* 2. *Thes. 2. 15.*

Chap. 20. Fol. 86.

That the doctrine, which the Apostles taught by liuely voyce, and which they deliuered in writing, is all one: and that this is the fourme of the traditions of the Apostles, if they agree with the holie Scriptures.

Chap. 21. Fol. 88.

A perfitte prooffe of those Traditions, which are indeede the Apostles, foorth of the moſte auncient Writers, *Irenaus*, and *Tertullianus*.

Chap. 22. Fol. 91.

Of the subtiltie and deceitfulnesse of Sophisters, which vse guilefully the woorde *Tradition*, which is diuerſly taken. Chap. 23. Fol. 101.

Of the vncertaintie, repugnancie, and

The Table.

and varietie of Traditions.

Chap. 24.

Fol. 104.

That the Church hath beene decei-
ued euen from the Apostles time,
vnder the pretence of Traditions.

Chap. 25.

Fol. 106.

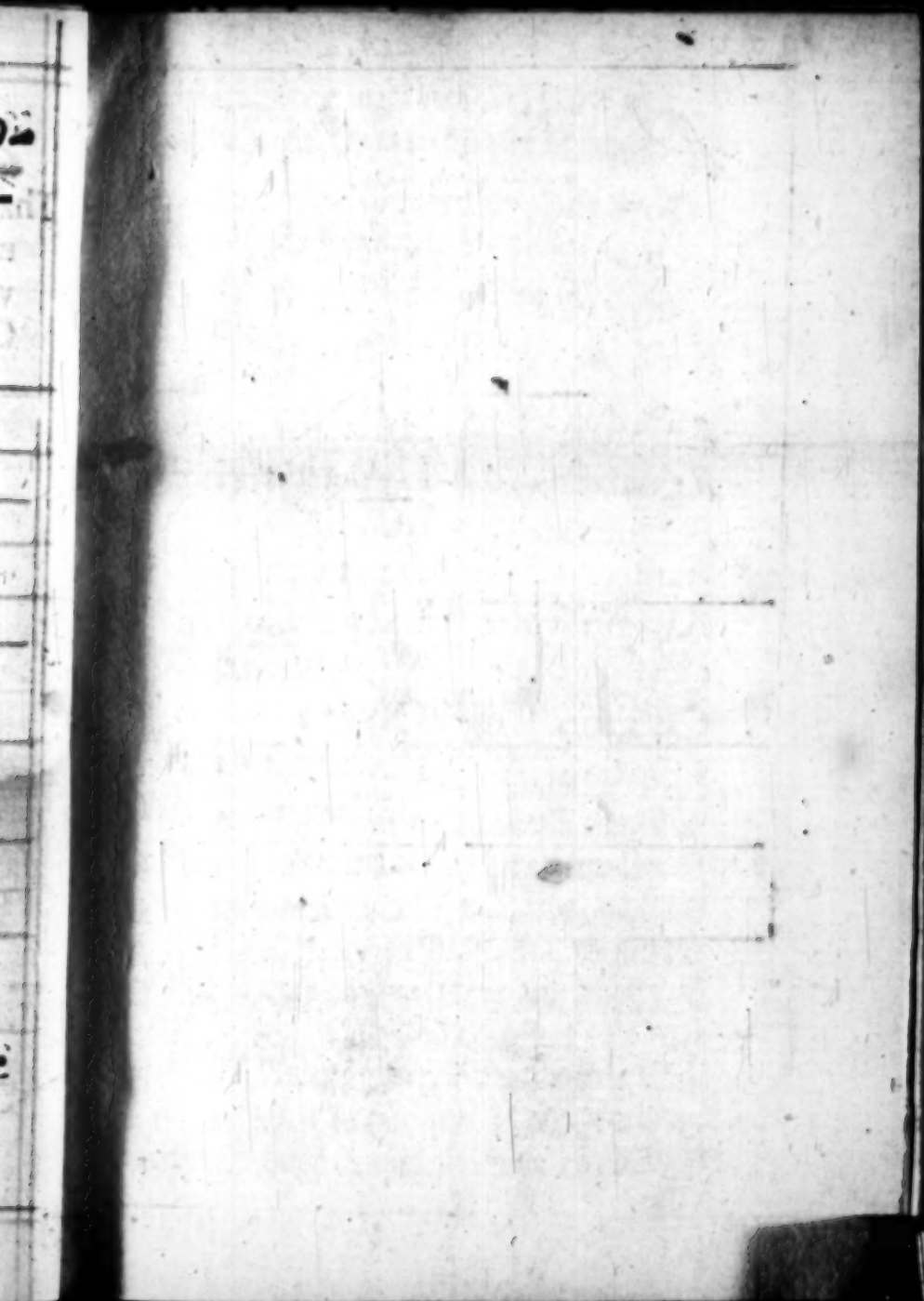


A Catalogue of the Do-

ctors and writers, whose testi-
monies the authour of this

Treatise doth alledge in
this Booke.

Ambrose	Hillarie
Athanasius	Hyperius
Augustine	Ierome
Basil	Irenæus
Chrysostome	Lactantius
Clemens	Nicephorus
Cusanus	Origen
Cyprian	Panormitanus
Cyrl	Philaster
Epiphanius	Saluianus
Enagrius	Sozomenus
Eusebius	Tertullian
Ger son	Theodoretus
Gratian	Theophilaëtus.



*Whether the holie Scrip-
ture haue authoritie from the
Church, Or whether the Church
doe rather take autho-
ritie from the holie
Scripture.*

The first Chapter.

*The reasons of those, which do ex-
toll the authoritie of the
Church aboue the
Scripture.*



TH E chiefest reuerence,
after God, & God his
woorde, is due to the
Church; Chriſte his
ſpouſe, whiche God ſo
dearelie loued, that his
will was, that his onely begotten ſonne
ſhould be a ſacrifice for the ſame, whome
he endueth with his ſpirit, that the ſayde
Church may be the temple and image of
God, wherein his will is to bee celebra-
ted both heres, & in the euerlaſting life.

Therefore it is godlineſſe, diligently to
collect & with thankful minde to conſider

B

all

The prayse of
the Church of
Christ.

Irenæus aduersus
hæres. lib. 3. ca. 4

Rom. 10. 15.

all the giftes, & all the riches wherewith
the Church is adozned & enriched. Shee
hath the ſone of God for her head, ſpouſe
and ſauour, vnto whom ſhe is married in
faith: ſhee hath the ioyfull newes of the
Goſpel: ſhe hath the holy Ghoſt for her
gouernour: ſhee hath the miniſterie pro-
longed by the Fathers, the Prophetes,
Chriſt, & the Apoſtles, which haue moſt
plentifully beſtowed vpon her, as vpon a
riche treaſure houſe, (as ſaith Irenæus)
all things apperteyning to trueth, that
euerie one, which will, may drawe forth
of her the drinke of life: ſhee hath Pa-
ſtours, & authoritie to call Miniſters for
the ſetting forth and conſeruing of the
goſpel, of whom it is writtē: How beau-
tiful are the feete of thē, which bring
good tidings of peace, & bring good
tidings of good things: Shee hath ex-
cellent giftes, vnderſtanding, & y^e interpre-
tation of doctrine giuen by diuine inſpi-
ration: ſhee hath alſo the adminiſtration
of Sacramentes, & a certaine iuriſdiction
of her own, & lawes of her owne. The
holy Scripture adozning her with mar-
ueilous prayſes, calleth her thoroughly
faire,

ere, The paradise of the great worke-
man, The citie of y^e holy king, cleare as
the dawning of the daye, bright as the
morning, beautifull as the Boone, elect
as the S^une, who smelleth of ointments,
standeth at the right bande of the king,
decked wth imbroidered gardes of diuers
colours, who hath no obscure thing, and
is through Christ altogether most white.

Therefore, because the sweete name
of the Church is ful of worthinesse & re-
uerence, herevpon it cometh to passe, that
manie eloquent & learned men, doe with
hatel, plentiful & gorgeous speache, ex-
cell, amplifie, & exaggerate the maiestie,
preheminance, authoritie & dignitie ther-
of, so that they doe affirme, that she hath
force and power aboue the written word
of God, & thinke that Christians oughe
to giue place to her in all thinges. For
herevpon the aduersaries of the truthe
gather, that the Church is more ancient
than the Scripture, & that the Scripture
hath her authoritie from the Church,
that the Church of the Fathers conti-
nued 2449. yeares, before anie thing
was written touching religion.

That the ad-
uersaries ga-
ther of the au-
thoritie of the
Church.

Also, that the Church of the new Testament was gathered together many yeres with the lively voyce of the Gospell, before any thing was written by the Apostles. And because the Church receiued the Scripture, & allowed it by her owne iudgement, that the authoritie of the Church, which receiued and allowed, is greater than the *authoritie* of the Scriptures, which were receiued and allowed: And therefore, that the authoritie of the Church is not only not inferiour, not only equall, but rather superiour, and better knownen, than the authoritie of the scripture. For the Church hath approued the chiefeſt scriptures, to be Canonical, whiche approbation they neither had of themselves, nor of their authours. Otherwise, what cause is there, why wee should receiue the Gospell of S. Marke, whiche sawe not Christ, and yet not receiue the Gospell of Nicodemus, which nowe also is extant, who notwithstanding both saw Christ, and was his schollar? Moreover, why is the Gospell of Luke the disciple admitted, & the gospel of Bartholomew the Apostle reiected? Truelie they haue
theirs

their authoritie, not from the authours,
from whome they come, but from the
Church. No holy Scripture doth shewe
that the rest of the Scriptures, which we
have, are canonical, and worthe credite:
the consent of the Church hath made them
authentick. So that Augustine saith
well, I would not beleue the Gospell,
were it not that the authoritie of the
Catholick Church doeth moue mee
also. And especially because there were
some in times past, which both reiected
the written gospels, & the Euangelistes
also, which wrote them, sticking forsooth
through false religion to Christ only, who
neither wrote him self, neither comman-
ded to be written, but to be preached, and
called his doctrine, not scripture, that is
to say *writing*, but the Gospell, that is to
say, *ioyfull newes*. But if wee giue place
therein to the Church, as by right wee
ought al to giue place *unto her*: why then
should we not also giue place *unto her* in
the matter of the holy Sacramentes, & in
other pointes? That the Apostles did
write certaine things, not that theit wri-
tings shold rule our faith & religion, but
that *their writing* should rather serue our

August. contra
Epist. Manichæo-
rum fundament.
cap. 5.

Of the authorit of the Scriptures

faith and religion. And that it is not to be thought, that the Apostles were able to comprehend in their Epistles al the preceptes and mysteries of our faith, and of christian doctrine: that Christ and his Apostles in so many yeres preached much more, than could be comprehended wⁱⁿ the narrow roome of the booke of the new testament. And that therefore so short an abridgemēt of the gospell was put in writing: y^e the greatest part *thereof*, as a rich treasure, might be left to y^e traditions fastened in y^e inward bowels of the church.

Manie things
say the aduersa-
ries, are to be
beleueed, which
are not written

That therefore many things are to be beleueed, which are not written: that the constant sentence of the church, ought to be accepted as the gospel: that therefore in matter of doubt, & in anie raised contro- uersie, the authoritie of the traditiō of the church, is more effectuell to cause credit to be given, & to proue certainly, then the scriptures, because the tradition is more euident and plaine, & altogether vⁿflexi- ble: when as contrarily the Scriptures be oftentimes very obscure, and do suffer them selues to be wrested & applied to a diuers meaning: yea & to that *meaning*, which any shall presume w^{ith} him selfe

before hand, & easily to be shifted of with
 a craftie exposition. And that therefore
 the common sentence of the tradition of
 the church, is the certaine and inflexible
 rule of the Scriptures: And to be briefe,
 that the exactest squier, paterne, & rule of
 truth is, not the scripture, but the iudge-
 ment of the Church: That the saying of
 Christe is: If hee will not heare the Mat. 18. 17.
 church, let him be to thee as an heathē
 man & a Publicane. * That the church 1. Tim. 3. 15.
 is the pillar & ground of truth, and that
 she can not erre, * because Christ promi- Io. 16. 7. & 13.
 sed to her the holy Ghost, which shoulde
 leade her into al truth. S. Paul exhorteth
 vs saying, Brethren stand fast, & holde
 the ordinances, which yee haue bene
 taught, &c. To be briefe, they go about to
 proue by the testimonie of the prophete
 Hieremie, that this is the propertie of Hierem. 31. 33. 1
 the doctrine of the newe testamēt (which
 first was published by Christ, and after-
 ward by the instruction of the holy ghost,
 was preached by the Apostles, & spread
 abroad throughout y^e whole world) wher-
 by God would haue it to be knowen frō y^e
 doctrine of the olde testament, y^e it should
 neither bee ingraued in tables of stone,

Matth. 28. 19.

Mark. 16. 15.

Of the authorit. of the Scriptures
not written with inke and paper. That
the Apostles were commāded by Christ
to* preach, not to write. Finally they
dispute much of the brieftnesse, insuffici-
encie, flexiblenesse, ambiguitie, and ob-
scurenesse of the Scripture, and rolling
in all their pointes of Rethoricke, do goe
about to proue the necessitie, authoritie,
perfection, certaintie, & plainnesse of bu-
written Traditions: that is to say, That
we should fetch the rule of faith, not from
the worde of God, but from the Tradi-
tions of the Church: and that there is so
much force in the Scripture, as is gran-
ted thereunto by the consentes & voyces
of the Church.

The second Chapter.

The deceitfulnes of them is reprovēd,
which do diminish the authoritie
of the Scripture, wherevpon
the authoritie of the
Church doth
depend.

Against the
persons of the
adversarie.

I Do not denie that they, which make
these reasons, are prompt, witty,
learned,

learned, and eloquent: woulde to God they were all so bright and gentle minded, that they would put to their furtherance rather to buyld vp the kingdome of Christ, then to defend the kingdome of the Pope: and that they woulde rather followe the sincere doctrine of the Gospel, then mainteine corruptions and abuses. But whilst they are willing to gratifie these antichristian rulers, they run on so farre through the heate of their contention, that through their wicked, cursed, and prophane Rhetorike, they blaspheme and rise the holy Ghost. For whē they do so beset and besiege the Scripture, that they call it a Labyrinth, in the which we may go out of the right way: A nose of waxe, which is apt to be bowed vnto either side: A matter of controuersies: A nourse garden of discentions: obscure, doubtfull, intricate: What is this, if it be not a reproch agaynst the holy Ghost, the authour thereof? But the marke whereat they shoote, is this, that whereas they may bee perceiued oftentimes to haue decreed, and ordeined farre otherwise in the Sacraments and

Why they do attribute so much to the Church, and derogate from the Scripture.

Of the authoritie of the Scriptures

They do imitate herein the olde heretikes.

Irenæus.
lib. 3. cap. 2.

doctrines, then holy scripture can beare, they are willing to mainteine, that it was lawfull for them so to doe, because the Church, which maketh the holy scriptures to be of authoritie and credite, can change therein whatsoever shall seeme good vnto her. Therefore least the maiestie of the Scripture should let their lust, they are not asrayde to diminish the authoritie thereof: wherein they do seeme to imitate the craftinesse and naughtinesse of the auncient heretikes, who being willing to eschew, least they being pressed with the authoritie of the Scriptures shoulde bee ouercome, presumed boldly to denie certaine bookes of the Bible to be canonicall, reiecting them and with great disdain disallowing them. For when as they are reprovèd by the Scriptures (sayth Irenæus) they do accuse the Scriptures, as though they were not well handled, neither be of authoritie, and because they be diuersly spoken, & because the truth can not be found forth in them, by those which know not the tradition. Carpocrates, Seuerus, Cerdo, & Manes, reiect

ed as August. witnesseth, the booke of
the law : although Tertullian report of
Cerdo, as also both Irenaeus of Marcio,
that they reiected al the Euangelists but
Luke. Philaster reporteth, that Cerin-
thus allowed Mathew onely. We reade
in Eusebius, that the Seuerians disallow-
ed Paul his Epistles, and the Acts of the
Apostles. For they did suppose it to be
an aduantage for the obteyning of victo-
rie, if they did condition, that they, whose
dartes they saw were to be feared, might
bee throwne forth of the campe of the
Church, before they should come to the
battell: Euen so also do these thinke, that
they shall triumph, if they may most un-
worthely slander the Scripture of vneer-
teintie, imperfectiō, ambiguitie, & obscu-
ritie. And euen as those old heretikes did
cōtentionously affirme, that the truth could
not be founde by them, which knewe not
the tradition deliuered not by wrying,
but by liuely voice: in like maner do these
also mainteine, that the Apostles haue
not comprehended in their wrytings all
things, which wee ought to beleue: and
most obstinately contend, that all things
apper-

Augustin. de ha-
resib. ad quod
vult Deum.
Tertul. lib. de ha-
resib
Philaster lib. 1.
Euseb Historia
Ecclesiaz lib. 4.
cap. 29.

Of the authorit. of the Scriptures

apperteyning to godlinesse, are not con-
teyned in the Scripture: that thou maist
vnderstand, that both the one and the o-
ther are inforced with the selfe same spi-
rite of error.

It is a perneci-
ous error to
contend that
the authoritie
of the scripture
must be suppo-
sed by the de-
termination of
the Church.

Wherefore we must withstand them
by all meanes possible. For it is a most
hurtfull, and perillous error, to holde
that the credite of Scripture, shoulde
hang on the determinatiō of the Church:
which being granted, Christ shall not be
Christ, nor the Gospel the Gospel, nei-
ther shal we take the Apostles for the A-
postles, nor the writings of the Apostles
for the Apostles writings, but so farre
forth as they be allowed in their Coun-
cels, by their owne consents and iudge-
ments. Here trulpy must the seruāts needs
be greater then the Lorde, that the Lord
may not be beleued, but onely so farre
forth as his seruants will that he shall be
beleued: as though forsooth God his
eternall and inuolable truth shoulde be
grounded and staied vpon the iudgement
of men. Neither is it lawfull nor sure to
dallie in diuinitie, as shall please mens
deuises. * For the naturall man percei-
ueth

neeth not the things of the spirite of God,
 "and all the thoughts, sayings, & deedes ^{"Psal. 62. 9.}
 of men doe more resemble lying then ^{and I 16. 10.}
 truth, for " God onely is true. Neither ^{" Rom. 3. 4.}
 are the argumentes strong and sounde,
 which these patrones of superstitions
 make for the defence of their opinion,
 but rather feeble and weake (as in dis-
 cussing and examining them shall ap-
 peare) although the simple being delu-
 ded with the onely shew of truth, be hol-
 den still in errorrs and superstitions, and
 alienated from the truth. But let not vs
 suffer our selues to bee brought to this
 passe, that we graunt, that the holy scrip-
 ture hath receiued credite and authoritie
 from the Church, seeing that the matter
 is farre otherwise. For what authoritie
 or estimation soeuer the Church hath, it
 commeth wholly from the worde of God,
 whereof also the Church hath the begin-
 ning: Euen as Peter saith: Ye are borne ^{1. Pet. 1. 23.}
 anew, not of corruptible seede, but of
 incorruptible, by the worde of God,
 which lieth and lasteth for euer. And
 Paul saith: In Christ Iesus I haue begot- ^{1. Cor. 14. 15.}
 ten you through the Gospel. Therfore

as

as is the daughter to the mother, so is the Church to the Scripture. And since we do all confesse, that the Church is sustained by the foundation of the Prophets & Apostles, truly if the doctrine of the Prophets and the Apostles be the stay of the Church, it must necessarily follow, that the authoritie of the doctrine doeth excell the authoritie of the Church. Neither is there anie cause that they shoulde caull, that the Church was 2449. yeres before Moses, & before the Scripture, because they make Moses his bookes most ancient: which in deede I do confesse, in respect of those bookes, which now are extant. But how know they, whether that ancient Church, which was before Moses had written his *Pentatenche, had anie bookes of holy Scripture or none? Moses doth cite the booke of the warres of the Lord. And in *Iosua is the booke of the Iust cited. And it may be that Noah, Abraham, Isaac, & Iacob wrote those things, which did pertain to their times, as Moses did afterward gather them together, and by the inspiration of the holie ghost set them in order. What say you to this

Moses bookes
are called the
Pentatenche,
because they
are five in num-
ber.

Numer. 21. 14.

*Iosu. 10. 13.

moreouer, that *Iudas in his Epi-
 stle alledgeth certaine things forth of the
 booke of Enoch? Neither is there anie
 cause, why ye should say vnto me, that that
 booke is *apochypchal. peradventure that
 booke was apochypchal, which was caried
 about after that age, wherein the Apo-
 stles liued: but those things which Iudas
 alledged, were firme & certaine. But he
 saith I will not contend that the word of
 God was not written befoze Moses, but
 was only vttered by the mouth, and as it
 were deliuered fro hand to hand. What
 maketh this to the matter wh we haue in
 hand? For the same word, wh̄ after ward
 it was put in writing, must needes be so
 obserued and restrained, that nothing
 might be altered therin by mē. The word
 of God is inuolable, & cleane without cor-
 ruption, whether it be deliuered by voice,
 or by writing, neither can it sound cōtra-
 dictory things. I confesse that the *vntwritten
 word was moze ancient thē that, which
 was put in writing. But I acknow-
 ledge onely betweene these two the diffe-
 rence of time, & not of efficacy or authori-
 ty. But in that the church is gathered by
 the

*Iudas. 1. 14.

*These bookes
 are called Apo-
 chypchal, whole
 authours are
 not known.

*In Grecke
 Ἀποκρυφ.

Of the authoritie of the Scriptures

the worde of God, it must needs follow, that the Church is later then the worde of God, and inferior to it. Wherefore it is most euident, that the Church taketh her excellencie and dignitie from the worde of God.

The third Chapter.

That the authoritie of Scripture is greatest, because it containeth the worde of God, which in the beginning was deliuered to the Church by liuely voyce.

The Scripture
was reuealed
from heauen
by God.

The authoritie of holie Scripture is farre greatest, because it containeth the worde of God him self, and tooke her beginning of the holy Ghost. For the doctrine contained in holie Scripture was not vttered, enlarged, and plainelie set forth by Philosophers, which liued in Grece or Italic, but published by God him selfe, and reuealed from heauen to certaine chosen men. The heavenly Father did declare it with his owne voyce

to the Patriarchs and Prophets. The
 everlasting in heauen, and in the beie
 some of his father, I meane the onely
 begotten sonne of God, our Lord and sa-
 uour Iesus Christ, comming downe to
 vs shewed it. The holie Ghost in al ages
 inspired certaine excellent men, who de-
 livered the worde uncorruptly. Knowe
 this (sayth Peter) that no prophesie in
 the Scripture is of anie priuate inter-
 pretation. For the prophesie came not
 in olde time by the will of man: but
 holy men of God spake, as they were
 moued by the holy Ghost. Wherefore
 Paul defineth this doctrine: The wise-
 dome not of this world, neither of the
 princes of this worlde, which come to
 naught, but the wisdom of God in a
 myserie, euen the hid *wisdom*, which
 God had ordeined before the worlde,
 which God hath reuealed by his spi-
 rit. Therefore all most excellent points
 to be attributed to the Scripture, the
 oracles and diuine sayings whereof, are
 in diuinitie, as are in euerie science
 the principles of the same, which must
 needs be supposed and graunted.

2. Pet. 1. 20. 21.

1. Cor. 2. 6. 7. 8
 & 10.

The scriptures
 are the princi-
 ples of diuinitie

Of the authorit. of the Scriptures

The lawe and
the Prophets.

The writings
of the Euan-
gelists and of
the Apostles.

Whereouer, vntill Christ came into the worlde, the Scripture was contained in the lawe, and prophesies. So do wee see that Moses and the Prophets are cited by Christ and the Apostles as approued witnesses, whose writings were receiued amongst the people of God without controuersie, none otherwise then publike registers. The Apostles did first witnesse with liuely voice that, which was giuen them in commaundement. But after that the doctrine of Christ was spread wide and broad, and confirmed with innumerable miracles and wonders: and after that the Church was established, which tooke her beginning of the preaching of the worde by fapth, but yet so, that the worde went before, when as many false Apostles rose vp, who vnder the pretence of reuelations and traditions of the Apostles, brought monstrous toyces into the Church, and corrupted the purenesse of God his worde, it seemed good to the holy ghost, that the summe of the Apostles preaching shoulde bee sette forth in writing, that it might bee left perfect for them

them, which should come after. Where-
fore by the instinct of the holie Ghost,
two of the Apostles wrote, as witnes-
ses of thinges, which they had seene:
and two of the Disciples and Aposto-
like men wrote also, as witnesses of
those thinges which they had hearde,
of the Apostles, whome other doe af-
firm to haue seene also *the thinges*
that they wrote. Those writings make
the foure Gospels, touching the which
Irenæus debateth manie thinges in the
eleuenth Chapter of his thirde Booke
agaynst Heresies: where hee shew-
eth, that there must bee foure Gospels
onely, not because the Church hath recei-
ued foure onely, but because God hath so
appointed.

Irenæus. li. 3. ca. 11

Touching the Gospel of Mat-
thewe, Saint Hierome writeth this
Historie: Pantæus, when hee was
sent by Demetrius Bishop of Alex-
andria into India, founde that Bar-
tholomew did preach there the com-
ming of Christ according to the Gos-
pel of Matthew, the which being also
written in Hebrue, he brought from

The Gospel af-
ter Matthew.
Hieronymus.

Ca thence

Nicephor. lib. 4.
cap. 32. & lib. 7.
cap 36.

The Gospel
after Marke.
Euseb. lib. 1. cap. 5

Nicepho. li. 2. ca. 1

Irenæus. li. 3. ca. 1.

The Gospel
after Luke.
Irenæ. li. 3. ca. 14.

thence with him to Alexandria. Here-
vnto agree those things, which Nice-
phorus sheweth in the 32. chapter of his
4. booke. The same Nicephorus repor-
teth in the 36. Chapter of his 7. booke,
that the Gospel of Matthew was founde
in Barnabas his tombe, written with
Barnabas his owne handes. Whereby
may be gathered, how greatly Apostolik
men did esteeme this Gospel. Eusebius
forth of Clement doth report, that Peter
the Apostle did approue and confirme by
his own iudgement the Gospel of Mark,
and did ordeine, that it should be reade in
the Churches. Nicephorus sayth, that
Peter indited the Gospel of Marke, and
decreed, that it shoulde from thenceforth
be read in the Congregations. Irenæus
sayeth: Marke the Disciple and inter-
preter of Peter, hath deliuered vnto vs
those precepts, which were preached
by Peter.

The same Irenæus writeth of Luke
thus: The Apostles deliuered to al men
simplie, and enuying no man, those
thinges, which they themselues had
learned of the Lorde, And therefore
Luke

and of the Church. II

Luke also enuying no man, delivered
vnto vs in like maner, those thinges
which he had learned of the. Further-
more Iohn perused ouer the writings
of the three Euangelists, and witnessed
that they were true. Finally, he finished
the writing of the Gospel. Therefore he
concludeth the Historie written by him
thus: And manie other things truely
did Iesus before the eyes of his disci-
ples, which are not written in this
booke. These are written, that ye might
believe, that Iesus is Christ the sonne
of God, and that in believing, ye might
haue life thorowe his name. Under
which wordes he comprehendeth not on-
ly his owne Gospel, but also the Gospels
of the rest of the Euangelistes, as also
the olde writers haue vnderstoode this
place. And then trulie was the truth of
the Gospel acknowledged and receiued,
when as yet there remained alieue, which
had both heard and seene the Lorde
him selfe in his mortall fleshe: or had
heard the chosen Apostles and Disci-
ples, which were familiar and con-
stant with him.

The Gospel
after Iohn.

Euseb. li. 3. ca. 24.

Iohn. 20. 30. & 31

The writings
of Paul.

2. Theſ. 3. 17. 18.
Tertullianus
lib. de præſcrip-
tione aduerſus
hæreticos.

2. Pet. 3. 15. & 16.
The Epistle of
Iohn the Apo-
ſtle. 1. Iohn. 5. 13.

Of the authorit. of the Scriptures.

And because also counterfeite Epistles, as though they had come from Paul and from the other Apostles, were obtruded vnto the Churches, Paul did note his owne naturall Epistles with a peculiar signe of his owne hande, least false Epistles should be put in the place of those which were true. For this cause read we in the ende of the second Epistle to the Theſſalonians: The salutation of me Paul, with mine owne hand, which is the token in euery Epistle. So I write. The grace of our Lord Iesus Christ be with you all. Amen. What say you to this moreouer, that Tertullian reporteth, that the authentike and originall Epistles of the Apostles, that is to say, their owne hand writings, were kept euen in his time, in those Churches, to whome they were written? And the Epistles of Paul are approued by the expressest testimonie of Peter. And Iohn concludeth his Epistle thus: These things haue I written vnto you, that beleoue on the name of the Sonne of GOD, that you may knowe, that you haue eternall life, and that you may beleoue

on

on the name of the Sonne of God.
 And hee finisheth the Reuelation with *Reuel. 22. 18. & 19.*
 this most weightie calling to witnesse:
 I testifie vnto euerie man that heareth
 the woordes of the prophecie of this
 booke, if anie man shall adde vnto
 these sayings, God shall adde vnto him
 the plagues that are written in this
 booke: And if anie man shall take a-
 way from the wordes of the booke of
 this prophesie, God shall take away
 his part out of the booke of life, and
 out of the holie Citie, and from the
 things which are writtē in this booke.
 Therefore that is the Gospel of the Ca-
 tholike Church, whiche being put in
 writing, God hath sealed for his worde.
 And this is the cause, that the Churches
 of all ages haue taken the booke of the
 newe Testament for authentike, which
 in these dayes we do with reuerence ac-
 knowledge for authentike, and which
 we doe most constantly affirme, ought to
 be beleued.

There is a most euident testimonie *Irenæus. lib. 3. in*
 touching this matter in Irenæus: The *præfacione.*
 Church (sayth he) learned the true and

Of the authorit. of the Scriptures,

The Gospel
preached by the
liuely voice of
the Apostles is
put in writing.

Luke. 10. 16.

Irenæus. li. 3. ca. 1.

liuely faith of the Apostles, and distributed it to her children. For the Lorde of all gaue the power of the Gospel to his Apostles, through whom we haue also knowne the trueth, that is to say, the doctrine of the sone of God; vnto whom also the Lord said. He that heareth you, heareth me: & he that despiseth you, despiseth me: & he that despiseth me, &c. For we haue not knowne the setting in order of our saluation by any other, then by them, by whom the Gospel came to vs; which then they did preach, and afterwarde by the will of God, deliuered vnto vs in the Scriptures, to be the foundation and pillar of our fayth. Thou hearest by the testimonie of this most ancient and holy Bishop, that the Apostles did afterwarde by the will of God deliuer vnto vs in writing, the same Gospel, which first they published with liuely voyce, that this written Gospel might be the foundation and pillar of our fayth. And although hee doeth vnge this point: That all Churches taught and instructed by the Apostles, shoulde keepe the vnitie of
fayth

which founded in the Scriptures: yet doth
 notwithstanding maine this also:
 That the Scripture is the schole of per-
 fect and absolute wisdom.

Irenaeus lib. 2.
 cap. 47. & lib. 5.

For euer, although all thinges that
 Christ did, be not written, nor all the ser-
 uises, which he made, bee not set downe
 in writing worde for word, least the num-
 ber of bookes should be infinite, yet hath
 the holy Ghost chosen forth those thinges
 to be written, which might suffice for the
 instruction and confirmation of the faith
 of the elect, as Augustine plainely tea-
 cheth forth of the word of * Iohn the E-
 uangelist: For whereas the Lord Iesus
 Christ he did manie thinges, all are not
 written, as euen the selfe same holy E-
 uangelist him selfe witnesseth, That the
 Lord Christ, both did and spake ma-
 nie thinges, which are not written. But
 those thinges were chosen forth, and
 written, which did seeme to be suffi-
 cient for the faith of the faithfull: There-
 fore euen by the witnesse and consent of
 Augustine, those thinges are plenisfullie
 written, which the holy Ghost iudged to
 be inough, for the obteyning of the true
 know-

All thinges in
 deede are not
 written, not-
 withstanding
 those thinges,
 which are suffi-
 cient for the
 Church, are
 written.

* Iohn 20. 30.
 August. in Ioan.
 tract 49.
 Iohn 20. 30. 31
 & 21. 25.

Cyril, in Io. lib. 12

Of the authoritie of the Scriptures
knowledge of Christe and of the blessed
life. Cyrillus in his 12. booke vpon Iohn
doeth agree to Augustine: All thinges,
(saith he) which the Lorde did, are
not written, but the writers thought
those thinges *which are written* suffi-
cient, aswell for manners, as for doc-
trine: that we shining in right faith &
good workes, may come to the king-
dome of heauen through Iesus Christ:
Thus much hath he. Neither doth it fol-
lowe herevpon, that those thinges which
were not written were vaine, and to no
purpose. They were then verie profita-
ble for the confirming and erecting of the
Church of Christe: Yet notwithstanding
the whole Gospel was moste faithfully
drawen into that summe, which might
fully suffice them, that should come after.

The iiiij. Chapter.

The place of Ieremie his 31. Chapter is
discussed: & also it is shewed, that
the Apostles wrote the Gos-
pel by the will of God.

Anth

A Christ his garde setteth vpon vs
in this place, & wresteth a part forth
of Hieremie, which wee must needs
knowe, howe weake it is, to proue that,
which they goe about. Truly they abuse
the too shamefully the holie oracles of
God, who by wresting these wordes of
the Prophete, vnto a cleane contrarie,
follishe, and absurde sense, goe about to
blinde the eyes of the simple, and to di-
minishe the maiestie of the Scripture.
And as they, which in scholes geue them
lectures to shew their fine wits, and which
exerceise themselues in eloquence, do fight
against eloquence, with the weapons of
eloquence: euen so doe these by the com-
mandment of Scripture, endeavour to o-
uerthrowe the authoritie of Scripture.
But they are cloudes, easie to be scatter-
ed with a verie smal blast of an answer.
Hieremie doeth prophesse, That an other
covenannt must bee made in the name
of God, but not so as it was made in time
past with the fathers. And amongst other
thinges he saith vnder the person of God:
I will plante my lawe in the inwarde
partes of them, and write it in their
hearts,

The places of
Hieremie chap.
31. verse 33. &
34. and of the
2. to the Cor.
chap. 3. verse
2. and 3. doe
not proue that
the Apostles
ought not to
write.

Iere. 31. 33. 34.

Of the authoritie of the Scriptures
heartes, and will bee their God, and
they shalbe my people: And fro thence
foorth shall no man teache his neigh-
bour or his brother, and saye, Knowe
the Lord: but they shall all knowe me
from the lowest to the highest, saith
the Lorde: for I will forgieue their mis-
deedes, and wil neuer remember their
sinnes anie more. Unto this prophesie
do they ioyne the place of Paul, in the se-
cond to the Corinthians, and thirde chap-
ter: Ye are our Epistle written in our
heartes, vnderstoode and read of all
men: For as much as ye are manifestly
declared, that yee are the Epistle of
Christe ministred by vs, written not
with ynke, but with the Spirit of the li-
uing God: not in stonie tables, but in
fleshlie tables of the heart, They would
proue forth of these places, that the pro-
pertie of the doctrine of the newe Testa-
ment is so appointed by God him selfe,
that it can neither be written in tables,
nor in papers, nor with penne, nor with
ynke, nor by any other meanes. What
and if some Libertine with the Euthusi-
astes make farther exception, that the
doc-

doctrine of God cannot be deliuered by
 any voyce, forsomuch as God his will
 doth so to illuminate mennes mindes with
 knowledge, that they shall all know him
 from the least to the greatest, so that no
 man shall haue neede to teache his neigh-
 bour saying: Knowe the Lorde: What
 will they, I beseeche you, aunswere for
 their traditions: yet dare they goe fur-
 ther insomuch that they say, that it was
 done without his commaundement, in
 that the Euangelistes and Apostles did
 committe certeine things to writing, be-
 cause the Lorde commaunded them to
 preache, and not to write, and also be-
 cause the worde of God conteyned in the
 Gospell, is of such a nature, that it can
 not be expresse in writing. And yet the
 author of the Epistle to the Hebrues,
 in the middest of his writing, whilst hee
 setteth downe the doctrine of the newe
 covenant in writing, alledgeth the selfe
 same sentence of Hieremie. And Paule
 hath nowe already written, both the E-
 pistle to the Thessalonians, and the first
 Epistle to the Corinthians, when hee
 sayed: Not with ynke, but with the spi-

Jerem. 31.34.

Mat. 28. 19.

Mar. 16. 15.

Heb. 8.8.

2 Cor. 3.3.

rito

rite of God, yea he did deliuer the selfe
 same then not with liuely voice, but in
 writing, & did purpose to write more af-
 terwarde. It is therefore plaine, that nei-
 ther the Apostles did so vnderstande the
 sentence of Hieremie nor Paul his owne,
 saying, as these triflers saie: that is to
 say, that the doctrine of Christe and his
 Apostles cannot beare, to be comprehen-
 ded and deliuered in writing. Certainly
 if their sentence may preuaile, it will fol-
 lowe, that the Apostles and Euangelists
 did wickedly, beside, yea rather against
 the minde of the Lorde, blemishe the doc-
 trine of grace, in that they did committe
 that worde to writing and papers, which
 is vnapt to bee written, and vnto which
 suche a propertie is allotted by God, that
 by no meanes it ought to bee committed
 to writing. And hath hellish rage so blind-
 ed them, that they cannot consider this:
 These are they forsooth, which bring the
 professours of the sincere doctrine into
 hatred, and accuse them of noueltie,
 when as they them selues doe mocke
 the Church with newe, foolish, and
 wicked

deuises. Who at anie time be-
 lieued them, did so vnderstande or inter-
 prete Hieremie? Augustine a man of a
 most sharpe witte, in that booke, which
 he wrote of the spirit and letter, handleth
 this place of the Prophete at large, and
 yet speaketh he not so much as one worde
 of this interpretation, neither doeth anie
 of the olde writers agree *with them* there
 in. Where is then this consent of the
 Church, which they so greatly bragge
 of, and require? Are these Giauntes so
 madde, to thinke that they haue seene
 that which hath escaped the most excel-
 lent lights of the Church? Fie for shame,
 howe foolish and frivolous is that dissi-
 mulation of the olde and newe Testament,
 which they appoint: Cruelly this reward
 giue they for contemning the scripture,
 that they may staine the maiestie thereof
 with their wicked toys: you may see
 them (that I may vse the woordes of Ba-
 ill) weaue the lenowe webbe of the spi-
 rit. But let vs singularly reuerence the
 pearle troden vnder foote by hogges,
 and keepe it most religiously,

Mat. 7.6.

Let

The place of
Hieremie the 31.
33. is discussed.

2. Cor. 3. 3.

Heb. 8. 8.

Let vs therefore see the most sweete
sentence of this excellent prophesie, full
of Euangelicall and heauenly comfort.
Therefore shall it appeare, that the Pro-
phet ment nothing lesse than that, which
these goe about to wreste forth of his
wordes: yea rather that this place is di-
rectly against them. Moreover, no man
will doubt, which shall heare Paule the
Apostle, and the epistle to the Hebrues,
who are the most certaine interpreters
of this prophesie, but that this prophesie
doeth wholie appertaine to the kingdom
and time of Christ, and that the diuine
Prophete did prophesie in this place, of
the benefit of Christ. And God doeth pro-
mise by expresse wordes, That hee will
make a newe couenant with his people,
to heale the weakenesse of the first, and to
correct the corruptions, whiche were
crepte into it, by no faulte of God, but
thorowe the noughtinesse of the people,
who as leaguebreakers were departed
from it, neither tooke him, according to
the conditions of the league, for their
God, in beleeuing him, worshipping
him, and obeying his lawes, For they
were

were weaker by meanes of their natu-
all vanitie, corruption and stubburnesse,
when that they coulde frame themselves
thoroughly to the folowing of **G D D** his
will, and to perfect obedience. Where-
fore that league was broken oftentimes
through their vnfaithfulnesse. What
shoulde God therefore doe? if he had bin
willing to haue dealt accordyng to extre-
mitie of lawe, and to haue punished them
for breaking the league, he might forth-
with haue forsaken the people; which
broke the league, and, as they deserued,
haue cast them of, and haue appointed
them to suffer euerlasting torments. But
he vsing his greate mercie, suche is his
goodnesse and loue towardes mankind,
was rather willing to spare those misera-
ble men, and their weakenesse, then with-
out mercie, and with seueritie to reuenge
the iniuries done vnto him. Therefore he
shewed the remedie, when he promised
that he woulde make a newe couenaunt
with his people, which once he chose vn-
to himselfe. Which couenaunt, as tou-
ching the matter and substance is moste
newe, for his will was not, by changing

D.

his

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his purpose after the manner of men, to
backe and to make frustrate that, which
once he had decreed: neither did he make
a newe couenant cleane contrarie to the
first. For God his purpose is vncchange-
able: although as touching the proper-
ties or qualities, it may be iudged after
a sorte newe. Which thing Chryso-
stome hath expressed by a verie goodlie
similitude: Beholde, saith he, this also is
new, when as some things thereof are
taken away, and some things remaine,
as if one alter an olde & ruinous house
thorowly, and lay new foundations: we
say foorthwith, he hath made it newe,
when as he hath but taken away some
thinges, and changed some thinges.
Therefore G O D pitying the state of
mankinde, hath dayly ioyned greater
benefites, and hath more and more
polished that, which as yet to his an-
cient benefits was rude, and only be-
gonne, and hath made it perfecte.

Chrysost.
In Hebræos.
Homilia, 14.

Three inci-
pall pointes of
the new rene-
wed league.

Of this new, or rather renewed
league, there be chiefly three principall
pointes, whereby G O D cureth all the
inwarde diseases of mankinde, and re-
storeth

bores him to perfect health. And these
 pointes are the inward reformation of
 mens heartes; the lightening of their
 minde to the knowledge of God; and
 the free forgiveness of their sinnes, of
 the which inestimable benefites, to bee
 bestowed in the time of the Gospel, not
 onely Hieremie, but also the rest of the
 prophetes have prophesied. And of the
 reformation and correction of heartes,
 that is to say, of regeneration and newe
 birth, Ezechiel hath prophesied moste
 clearely of all: I will sprinkle (saith he)
 cleane water vpon you, and ye shall
 be cleane, yea from all your vnclean-
 nesse, and from all your idols shall I
 cleanse you: a newe heart also will
 I geue you, and a newe spirit will I
 put into you: as for that stonie
 heart, I will take it out of you, and
 geue you a fleshy heart: I will
 geue my spirit amongst you, and
 cause you to walke in my commaun-
 dementes, and ye shall keepe my iudge-
 mentes, and doe them. Of the lighte-
 ning of the minde, as this prophesie

Ezech. 36, 25, 26,
 & 27:
 The reformati-
 on of heartes.

Ezie. ii. 9.
 2. The lighte-
 ning of the
 minde.

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John, 6. 45.

Esaie 54. 13.

Acts, 2. 17. & 18.

Joel, 2. 28. & 29.

The remission
of sinnes.

* Esaie, 53. 4. 5. 6.
3. 11. 12.

Dan. 9. 26.

Isaie, 7. 18. & 19.

of Esaie: The earth shall be full of the knowledge of the Lorde, euen as the Sea floweth ouer with water: Also, And they shall be all taught of God: Againe this prophesie of Joel which Saint Peter interpreteth: And it shall be in the last daies (saith God) of my spirite I will powre out vpon all flesh: & your sonnes, and your daughters shall prophesie, & your young men shall see visions, and your olde men shall dreame dreames: And on my seruants, and on my hand-maydens, I will powre out of my spirite. Of the free remission of sinnes * Esaie hath reasoned most plainly in his lxxx. chapter: And Daniel in his 9. chapter: Micheas also in his last chapter, Who is such a God as thou (saith he,) that pardonest wickednesse, and forgiuest the offences of the remnant of thy heritage? He keepeth not his wrath for euer: for his delight is to haue compassion. He shall turne againe, and be mercifull to vs, he shall put downe our wickednesse, & cast all our sinnes into the bottome of the sea.

But what; did the holy fathers of the
olde

the testament lacke these benefits? Not
 so: For in obeying the commandments
 of GOD, and in believing rightly, they
 did worshippe God purely, which thing
 they did not performe by the strength of
 free will, nor by naturall power. For had
 it not bene that they had Gods lawes &
 promises written in their minde and un-
 derstanding by the holie Ghost, and also
 a good will to obey his commandments
 through the grace of God, they had not
 bin able to haue done such things. There-
 fore they wanted not the diuine light,
 which lightened them to beleene & obey:
 And their sinnes also were forgiven them
 through Christ. Therefore they also en-
 ioyed these good things. Why then
 did he promise, that he would geue these
 things in the new League? Truly be-
 cause the father shewed forth the power
 of his spirit, much more plentifully vnder
 the kingdom of Christ, and poured forth
 his mercie vpon men: This excellencie
 is the cause, that that small portion of
 grace, which he vouchsafed to bestowe
 vpon the fathers vnder the lawe, is not to
 be made accompt of. Therefore the diffe-

The difference
 of the olde and
 newe Testa-
 ment.

considerandum
 ab omni

II Of the authoritie of the Scriptures

cence consisted herein onely, even in the largenesse, and plainnesse. For at that time those gifts were restrained to verie few: but now are the Gentils also made partakers of them. They were in that age somewhat darke and iurient, but by this are they made plaine and cleare, so that we neede not anie more the olde schoolmaisterlike instruction. Therefore the difference of the olde and newe Testaments doeth consist in this largenesse, plainnesse, putting away of the olde schoolmaisterlike instruction, and excellent clearnesse of the Gospel: and not in that rolde and insauourie, (I will not say) wicked deuile, of not trusting the doctrine of the Gospel, which these triflers doe feigne. For what hath GOD poured forth in the tune of grace to great gifts by the meanes of * immediate inspiration from GOD, or without anie meanes? That may not be. By what meanes therefore hath he brought it to passe? Even by the ministerie of the Gospel. For by it hath Christ most effectually shewed forth the force of his spirit, and hath most clearly made himselfe know-

* Gal. 3. 24.

*Euthusiastico
modo,

unto men, and hath moſte plentifully beſtowed all the treasures of his heavenly riches vpon mankind. So that the miniſterie of the lawe and of Moſes the Lawgiuer, in compariſon of the miniſterie of the Goſpel, may ſeeme verie ſharraine and drie, and as Saint Paule ſearmeth it, onely the deade letter deſtitute of the liuely ſuyce of God his ſpīrite. Wherefoze the ſame Paule when he woulde commend the efficacy of his miniſterie, alluded to the Propheſie of Ieremie, ſaying : Yee are our Epistle, written in our heartes, vnderſtoode and read of all men : Forasmuche as yee are manifeſtly declared that yee are the Epistle of Chriſt miniſtered by vs, written not with ynke, but with the Spirit of the liuing G O D, not in ſtonie tables, but in fleſhie tables of the heart. Here muſte wee diligently note, that hee calleth them forthwith the Epistle of Chriſt, whom a litle befoze he called his Epistle: moreover, he doth ſtraightway reconcile & expoſit thoſe things, which at the firſt ſight ſeemed

2. Cor. 3. 6.

The place of
Paule 2. Cor. 3.
ver. 2 & 3.
is diſcuſſed.

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seemed to be contrary the one to the other,
when as he addeth: Ministred by vs.
It may be called his Epistle in this re-
spect, that the holie Ghost seemeth to ble
him in the writing thereof, as the writer
and the penne: and it may also be called
the Epistle of Christe, because he is the
author of the saide writing, and endited
it to Paul by his spirite, and guided the
hande and penne of the writer, and more-
over ingraued with his finger, the health-
full doctrine of the Gospel in the heartes
of the Corinthians: by the force whereof,
it is not now printed in stonie tables, as
was the lawe before, but in the fleshy ta-
bles of the hearte.

August.

De spiritu & litte-
ra cap. 26.

2. Cor. 3. 17.

This is therefore to pertaine to the
newe Testament, (saith Augustine) to
haue the lawe of God written, not in ta-
bles, but in the heartes, that is to say, to
containe the righteousnesse of the lawe in
the inward affection, where sayeth
woorketh through loue. This is that
sweete goodnesse of the hearte, euen a
* newe creature in Christe: This
is that pleasaunt goodnesse of the minde,
euen lightenyng: And this happie and
percei-

received goodnesse doeth not lead vs
away from the Lawe and testimonie, to
know not what) vnſauerie traditions,
doeth delight in the law of God, and
geth to paſſe, that our will is in the
lawe of the Lord, and that we exercise
ſelues therin day and night, although
other law ſtrive ſtill in our members
againſt the lawe of the minde, untill the
lawneſſe, which from day to day is in-
creaſed in the inwarde man, all oloneſſe
being chaunged, paſſe away, The grace
of God throughte Ieſus Chriſt our Lord
ſauering vs from the lawe of this
death.

*Pal. 1. 2.

*Rom. 7. 23.

*Rom. 7. 24.

Moreover, who is he now, but hee
may ſee by the premiſſes, howe iuſtly the
lawe may bee turned backe vpon our ad-
uerſaries, which they fooliſhly and raſhly
haue wreſted forth of the propheſie of Iere-
mie? The Lord giueth his lawe into
our heartes, and writeth it in our bowels
with his finger, and bringeth to paſſe,
that we walke in his ſtatutes, and keepe
his iudgements, and doe them, he lighte-
neth our mindes with the knowledge of
him, he freely forgiveth our finnes, and

Against them
which go about
to obtrude men
traditions to
the Church.

D 5

putteth

Of the authoritie of the Scriptures

putteth away our iniquities. Therefore
let vs sanctifie and glorifie him, and turne
from these iuglers, which thrust vpon
vs a doctrine defiled and corrupted with
the deuises of men, in steade of the
true doctrine of Christ and his Church,
endeuouring to bring to passe, with
fires, with flames, with water, with
swoorde, and with halcer, more cruel-
ly than euer did Nero, or Dioclesian,
that we shoulde receiue the sayde doc-
trine as Gods his woorde, because it is
approued and confirmed by the De-
crees and Councils of men. So that
wee being become the Disciples and
scholars, not of Christ the chiefe and
heauenly maister, but of men, shoulde
hang, not of the authoritie of GOD,
but of men, and worshipping him, not
after that Religion, which was appoin-
ted by his owne lawes, but after that
Religion, which mans rashnesse and
boldenesse hath deuised and counterfei-
ted. With so great Religion forsooth is
the fiercenesse of crueltie clothed. The
Samaritanes being moued by a woman
of their owne nation, after that they had
heard

Christ themselves, answered, that
 they did no longer beleue Christ, because
 of the woman's wordes, but because they
 heard Christ themselves. But howe
 much more rightly shal we answere these
 teachers of minde, which goe about by
 all means possible, not to leade us to
 Christ, as did that woman of Samaria,
 to turne us from him, that wee doe
 beleue them, but Christ and that
 we doe not for their sake embrace the
 Gospel, but because wee haue hearde
 Christ himselfe teach: and that wee doe
 therefore approue and receive their
 wicked deuises, because they set them
 selfe vnder the pretence of the Church
 and Councils, but that wee doe con-
 stantly refuse and detest them, because
 they are manifestly agaynst GOD
 and trueth, and because they doe their
 best endeouour to make the authoritie
 of GOD subject to the authoritie of
 man.

And what madnesse is this, in that the Apostles
 say, that it was done without the
 will of GOD, that the Apostles
 wrote by the
 commandement
 and will of
 God.

Of the authoritie of the Scriptures

and Euangelists write the Gospel: when
as in the first writing of the newe Testa-
ment, it is to say, in the Epistle of the Spi-
rit of the Apostles this glorious flower
is expressly read: It seemed good to
the holy Ghost, Paule also witnesseth
that all Scripture is given by inspirati-
on of God. To be briefe, John in the
Reuelation is commaunded often to write
for the instruction of the Church. Yea, the
Lorde himselfe witnesseth: It is not
ye that speaks, but the spirit of your
Father which speaketh in you.
And we place speaking & writing both
in one degree: so that he which said: Go
into all the worlde and preach, vnder-
stoode that the Gospel was also spread
abroade by writing, forasmuch as writ-
ing is plainly contained vnder doc-
trine. To conclude the Catholike Church
with one consent doeth witness, that
the bookes of the newe Testament
were written by the instinct of the ho-
ly Ghost: Doe these men, with whom
so ofte as they liue, it is a greater
fence to departe even a little from
the consente of the Church, not onely
depart

Actes 15. 28.
2. Tim. 3. 16.

*Reuel. 1. 11. & 2.
2, 8, 12. 18. & 3. 1,
7, 41. Mat. 10. 20.

Marke. 16. 15.

o. 1109 R. 10. 7
ed. ed. 1000
10. 4. 10. 10
10. 4. 10. 10
10. 4. 10. 10

part from it, but are directly contrarie
to it: I meane in this place to repeate
and discusse the most beautifull sentence
of Irenaeus lately cited. And this is it:
It is the onely true and lively fayth,
which the Church hath learned of the
Apostles, and distributed to her chil-
dren. For the Lord of all gave to his
Apostles the power of the Gospel,
by whom we haue also knowne
the truth, that is to say, the doctrine of
the Sonne of God, to whom the Lord
said also: he that heareth you, heareth
me: and he that despiseth you, despi-
seth me, and him that sent me. For we
knowe not the disposing of our
saluation thorow anie other, but thro-
ugh them, by whom the Gospel came
unto vs: which then they preached,
and afterward thorow the will of God
conuincid vnto vs in the Scriptures, to
be the foundation and pillar of our
faith. This sentence of Irenaeus spea-
keth generally of the Scripture of the
New Testament: the authoritie, perfecti-
on, and sufficiencie whereof, he sheweth
in a most strong demonstration. That is
with

Irenaeus, li, 3. ca. 1

Luke, 10, 16.

couldst thou
thou art a deceiver
thou art a deceiver
thou art a deceiver
thou art a deceiver

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without controuersie the onely true and
 liuely faith, which the primitive Church
 receiued from the Apostles, and distribu-
 ted to her children. This faith was in the
 beginning conceined of that doctrine,
 which the Apostles receiued from the
 sonne of God. And this doctrine whereof
 the faith of the primitive Church sprang,
 did the Apostles deliuer first without
 writing by liuely voice. Afterwarde they
 put the same doctrine in writing. By
 what aduise? Was it by the aduise of
 man? No, but by the will of God. But
 did they put the same doctrine in writ-
 ting? Euen the verie same, which being
 receiued from the sonne of God, they
 preached with liuely voyce; out of the
 which onely the Primitive Church re-
 ceined the true and liuely faith from
 the Apostles, and distributed it to her
 children. Whereunto tendeth this? That
 these particular Churches onely, vnto
 whom the Epistles of the Apostles were
 writtē, should vse those writings for their
 present necessitie onely? Not so. Uni-
 us, say I, haue the Apostles deliuered in
 the Scriptures, the selfesame which they
 preached

Those things
 which are writ-
 ten by the Apo-
 stles, are writ-
 ten for vs also.

taught. Remember that the Epistles of the Apostles (sayth Augustine) were not written for them onely, which heard them in the same time when they were written, but for vs also: neither are they recited in the Church for any other purpose. And what of the sayde Scripture would the Apostles shoulde bee in the Church? Irenaeus answereth: that that which they deliuered to vs in the Scriptures, might in time to come be the foundation and pillar of our faith, even of that true and helpeful faith, which the Church receiued of the Apostles, & distributed to her children. Therefore we haue the foundation and pillar of faith in the Scriptures, whiche the Apostles by the will of God deliuered to vs. Therefore that faith, which is conceived, proued, & confirmed, is not of any other, then of the Scriptures deliuered by the Apostles, is not the true helpeful faith, y^e Apostolike faith, & the faith of the Primitive Church. These things most manifestly & firmly agree together with Irenaeus his demonstration. Therefore sheweth for what purpose y^e Apostles deliuered

August. contra Cresco Gram. mar. lib. 1. ca. 9.

Irenaeus loco supra citato.

For what purpose the Apostles wrote.

1
Of the authorit, of the Scriptures

delivered their doctrine to vs in the Scriptures, and what they would the end of the sayde scripture should bee in the Church: euen that it might be the foundation and pillar of our faith, which haue not heard the liuely voice of y^e Apostles. For wee will hereafter consider those thinges, whiche Irenaeus in the same place reporteth of the accusers of the Scriptures.

Augustine referreth the writings of the Apostles to the Lord the writer and authour thereof.

Augustinus de consensu Euangelistarum lib. 1. cap. vii.

And that yet there wicked banitic may more plainly appeare, which dare affirme, that it was not done by the commandement of Christ, that the Euangelists and Apostles committed certain thinges to writing, I will bring concerning this matter, the most cleare witness of Saint Augustine. Hee, in the first booke of the consent of the Euangelists in the last chapter, sayeth thus: Through the manhood, which he tooke vpon him, hee is the heade of all his Disciples, as of the members of his own bodie. Therefore when they wrote these thinges which hee shewed and spake: it may not be said that he himselfe did not write: because his members

wrote

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as man of the Church
that, which they knew, the head
instructing them. For whatsoever hee
should that we should read touching
deedes and wordes, that did hee
command them to write, as his owne
handes. Whosoever shall understand
his fellowship of unitie and ministerie
members agreeing in diuerse offices
under one head, he wil none other
take that, which he shall reade in
the Gospel by the report of the disci
ples of Christ, then if he had beholden
the right hand of the Lord, which he
had in his own bodie, writing it. Lo,
what can be more euident then this wit
nesse of this most holie man? Christ
wrote to his Disciples, inasmuch as
he wrote that, which hee shewed and
shewed and whatsoever he would, that
we should reade of his deedes & wordes,
he hath commanded them to write, as
though they had bene his owne handes,
so that we ought none otherwise to take
the report of the Euangelists, then if we
had beholden the right hand of the Lord
writing it. Are we these most prynces
ashamed, to scatter cloudes in so cleare
weather?

Consider

C.

weather?

Valerius Maxi-
mus, lib. 6, cap. 3.

whether? Marcus Scaurus, when he
was accused of treason openly before the
people of Rome by one Varius, sayeth
thus: Varius Sacronensis sayeth, that
Marcus Aemilius Scaurus hath com-
mitted treason agaynst the common
wealthe: Marcus Aemilius Scaurus de-
nieth it; whether will you beleene? At
this worde the people forthwith stopped
the action. How much more safely may
I in this controwersie, appeale to indiffe-
rent iudges and say: Irenaeus and Au-
gustine being most ancient and holy fa-
thers, yea, and the consent of all the Ca-
tholike Church, doe affirme that the A-
postles and Euangelists haue compre-
hended in wryting the doctrine of Christ
by the commaundements and will of the
Lord. The Herinades, the Pighies, the
Peresies, the Lindanes, the Andradies,
denie it. I pray, you whether will you
beleene? Let them therefore waite off to
barke agaynst so cleare truth; let them
reasse to diminish the holy authorities of
Scripture: yea, rather let them repute
them of their errour and madnesse.

transcribed by me from the original of the
manuscript

The fifth Chapter.

That all things, which concerne faith,
godlinesse, and saluation, are ful-
ly and sufficiently contained
in Scripture,

NOW our aduersaries are cast forth
of their fortesse by the force of
Truth, we shal haue more liberty to cope
with them in the open field. It remaineth
therefore, that wee handle now more at
large that, which lately we touched in
fewe wordes: that is to say, that wee
prooue, that all thinges which concerne
faith and godlinesse, are fully and abso-
lutely conceyned in the Scripture. And
God hath giuen so perfect a law, that he
hath straghtly forbid anie thing to be ad-
ded thereunto. And howe seuerely the
Lord hath reuenged this presumption, if
any thing haue beene added in the rites,
(much more in doctrine) so many most
graue sermons of the Prophetes, which
are the interpreters of the lawe, made
touching these matters, all the holie Hi-
stories, yea and Christ himselfe doe most

evidently witnesse. There must be the same iudgement touching the Gospel, forsomuch as it is much more excellent then the Lawe. Except we should peradventure thinke, that God, after hee had sent his Sonne into the worlde, had lesse care for his Church: or should suppose, that the Apostles used lesse diligence in that poynt, then did the Prophetes. Tertullian exclaimeth, saying: Happie is the Church, for whome the Apostles haue powred foorth all the doctrine of GOD even with their bloud. Paule witnesseth that he hath expounded to the Ephesians all the counsell of God touching everlasting salvation, without anye shifting dissimulation. Can it bee proued that Paul taught anye thing, which he did not write? Can it bee denied, that the full doctrine of the Gospell is plainly comprehended in his Epistles? But least I should be long, I will content my selfe to alledge one, but yet a verie plaine sentence of Paule: For that being thorowly handled, will plainly shewe the perfection and sufficiency of the Scripture. Wee therefore

Tertullianus.
de praescrip.
haeret.

Acts. 20. 27.
Ephes. 3. 4.

and of the Church. 27

Therefore aboute the ende of his life,
when as the bookes of the newe Testa-
ment were written and set forth, spea-
keth thus to Timothie the Bishoppe: The place of
the Apostle
2. Tim. 3. 14
15, 16, 17. is
discussed.
That continue thou in the thinges,
which thou hast learned, which also
were committed vnto thee, knowing
of whome thou hast learned them.
And that from an infante thou hast
knowne the Scriptures, which are a-
ble to make thee wise vnto saluation,
through fayth which is in Christ Je-
sus. All Scripture is giuen by in-
spiration of GOD, and is profita-
ble to doctrine, to reprove, to correc-
tion, to instruction which is in righ-
teousnesse, that the man of God may
be perfect, throughly instructed vnto
all good woorkes. Hereunto agreeth
the place, Rom. 15. Whatsoeuer things
have beene written afore time, were
written for our learning: that we tho-
rough pacience and * comfort of the
Scriptures, might haue hope. Which
two places being weyed, it will plain-
ly appeare, that the Scripture is in
all poyntes most perfect. For in them
doeth

Rom. 15. 4.

* $\sigma\iota\alpha\tau\eta\varsigma\tau\alpha\phi\alpha\lambda\eta\sigma\tau\alpha\varsigma$.

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doeth the Apostle comprehend all the vse of holpe Scriptures, and divideth it into five pointes. 1. Doctrine,

1. Doctrine.

διδασκαλία signifieth the documentes of our Religion, as when we intreate of God, of Gods providence, of Predestination, of the Iustification and glorification of men, of the Lawe, of sinne, of the Gospel, of Fayth, of charitie, of hope, of Christes incarnation, of his death and resurrection, of the resurrection of all the dead, and of such like matters.

2 Reproofs.

2. Reproofs. *ἐλεγχοι*, is whereby we reprove and convince them, which do not reason rightly, and which commit fautes in gathering their arguments. Whereupon Aristotle instituteth that part of Logike, wherein he sheweth the way to discover the guiles and deceyes of Sophistes, *περί τῶν ἐλεγχῶν*, of Elenghkes, that is to say, of Reproofs. It is therefore Reproofs, whereby the errours of Heretikes, of Philosophers, or of anie other, which indge euill of Religion, are vanquished and confuted. 3. Instruction.

3. Instruction.

κατασκευαί, containeth the teaching of godly life, and

the informing of manners: as when
 men of all degrees are put in minde of
 due vertue, that euery man maye haue
 care for that whiche belongeth vnto
 him, as when wee teache what is seeme-
 ly for the ministers of the Church, what
 for husbandes, what for wiues, what
 for children, what for maisters, what for
 seruantes, what for riche men, what for
 poore men. It is also instruction, when
 exhortations are made to moue men to
 praye, to doe almes deedes, to fast, to
 obey the Magistrate, to repent, and to
 embrace all kinde of vertues. For those
 thinges which pertain to this place are
 verie large. For vnder instructions is
 comprehended all doctrine of vertues
 and vices: is comprehended whatso-
 euer concerneth the gouernement of a
 man him selfe, of his house, of a state:
 is comprehended whatsoeuer maye bee
 referred to the Church, to the common
 wealthe, to all kindes of life. Admo-
 nition, so called, is of the same nature as
 is Instruction, whereof 1. Cor. 10. All
 these things (saith Paule) hapned vnto

Admonition.

1. Cor. 10. 11,

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them for ensample: but they are written for our admonition. This doeth pertain to the instruction and amendment of life: the which the examples applied by the Apostle, and all the course of his speache doeth witnesse. For he saith, that the Fathers which came forth of Egypt were baptized, and that they were refreshed with the spirituall meate and drinke, as well as we: notwithstanding, when they did not keepe themselves from sinnes, that they were grievously punished through Gods iustice, and utterly destroyed by death. Therefore doeth the Apostle admonish all Christians by their examples, that although they bee baptized, and fedde with the spirituall foode of the bodie and bloud of Christ, yet may they not esteeme that sufficient to saluation, but desire mozeouer to live godly and innocently, whiche, except they doe, that they shall perishe by the example of the old Fathers. 4. Correction, *ἐκκαθάρισις*, is whereby men are reprovved, corrected, and reformed, if anie negligence or fautes appeare in their lives & maners.

There,

1. Cor. 10. 2,
3, 4, 5.

4. Correction.

Therefore by it are men reprobued for de-
 basing the doctrine of religion, for hypo-
 crisie, pride, ambition, couetousnesse,
 and such like. And by it is also shewed
 how they which haue offended, both
 might, and may be amended. ¶ Consola-
 tion παρόκλησις, is whereby their
 wounds are comforted and confirmed,
 which either through errour in doctrine,
 or through faulte in actions, or through
 some incoherence either spirituall or
 corporall, were discomfited and discour-
 aged. To be brieue, doctrine and re-
 proofe are occupied in expounding docu-
 mentes: instruction, admonition and cor-
 rection treat of life and manners, vnto
 those two are referred the chiefe pointes
 of faye: and vnto the other two, the
 duties of charitie: as vnto consolation
 doe pertaine properly those things wher-
 by hope is stirred vp. The first two con-
 taine speculation, & instruct the inward
 man: the other two containe action, and
 employ all their labour in instructing the
 outward man. The two first discerne
 true doctrine from false, when as the one
 confirmeth the truth stoutely, the other

¶ Consolation.

Of the authorit. of the Scriptures

confuteth falshood pichily: The two o-
ther discerne goodly and honest deedes,
from wicked and dishonest deedes: for
the one teacheth and persuadeth honest
deedes, the other sharply repproueth
dishonest deedes, and doth labour and in-
deuour to amende them.

Hyperius.

And these pointes haue I written
foorth of the most learned Hyperius, tou-
ching al the which since y^e most plentiful
fountaine of the scriptures doth yelde as
boundantly most wholesome and sweete
pceptes, doeth it not largely minister
that, whereby the whole man, as wel the
inward as the outwarde, may be rightly
instructed in faith, charitie & hope? So
that Paule did wholesomely admonishe
Timothie to take heede to himselfe, and
vnto doctrine: for in doing this, he shall
both saue himself & them that heare him.

1. Tim. 4. 16.

The fathers al-
so witnes, that
the way of god-
linesse is fully
set foorth in the
Scriptures.

Therefore the Authours lastly cited
and Augustine also, do teache right wel,
that those thinges are written by the E-
uangelistes & Apostles, which they iud-
ged to be sufficient for the saluation of
the beleeuers, as well for manners, as
for doctrine: that they shining in right
faith

in wordes and vertue might come
the kingdom of heauē through Christ,
whome Chrysostome agreeth dis-
ting of the worthinesse of the Scrip-
tures: Whatsoever (saith he) is requi-
red for saluation, the same is fully con-
tained in the scriptures. Also: The Gos-
pel containeth all things, both things
present and thinges to come, honour,
godlinesse, & faith, & comprehendeth
all things together vnder the name of
godlinesse. Athanasius also accordeth
herein, contra gentes: The holy scrip-
tures (saith he) geuen from God by* in-
spiration are sufficient for all instructi-
on of truth. I omit many testimonies,
which I could alledge here forth of the
holy fathers, which geue in plaine wit-
nes of the perfectiō, fulnes & sufficiēcy
of the Scripture. I doe therefore con-
clude, that all things, which concerne the
perfection of the man of God, are plenti-
fully contained in the Scripture. So
that Paule did moste wisely admonishe
the Euangelicall pastour, that it beho-
ued him to bee wise forth of the wri-
ten worde of G O D onelie, wherein
are perfectly sette forth, whatsoever

Chrysost.

In Mart. 22.

Homil. 1.

Chrysost.

Instructum

Homil. 1.

Athanasius con-
tra gentes.

* 2. Tim. 3.16.

2. Tim. 3.15.

Of the authorit. of the Scriptures
to pertainē, as well to the knowledge &
establiſhing of true doctrines, and to the
ouerthrowing of false doctrines: as also
to the correcting of euill manners, and
instructing of good manners. Therefore
do the aduersaries wrongfully complaine
of the straitnesse and imperfection of the
Scripture: and they doe also vainly con-
tende, that all thinges, which concerne
faith, are not contained in the bookes of
holie Scripture. As by these thinges,
which followe, more plainly shall ap-
peare.

The vi. Chapter.

That the Scripture was geuen by inspi-
ration to correct euill manners, and to
confute heresies: That foorth of
it onelie controuerſies mult
be iudged: And that
it is neither darke
nor doubtful.

Basilus Homilia
in psalmum pri-
mum.

BAsill Archbischoppe of Caſaria in
Cappadocia in the beginning of
his Homilie vppon the first psalme, say-
eth

All the Scripture, being geuen
 of God by * inspiration, and pro-
 pheticke, is constantly receiued as it is
 written by the holie Ghost, for this
 purpose onelie, that euerie one might
 knowe foorth of it, as foorth of a cer-
 taine common shoppe, for the curing
 of soules, a medicine healthful and fitt
 for this disease. Well and wisely said Ba-
 sil, forsomuch as all thinges, which per-
 taine to the instruction of true godlinesse,
 and the framing of our life, are fully com-
 prehended and set forth in the Scripture,
 as boeth appeare by those thinges, which
 we haue already spoken. Scripture is
 able to make the man of God wise unto
 saluation, through faith, which is in
 Christ Iesus, which was therefore giuen
 by inspiration of God, that foorth of it,
 as and onelie foorth it, true doctrine
 might be confirmed, and false doctrine
 confuted: and good manners might bee
 taught, and euill manners reformed.
 As Chrysostome teacheth most finely
 in his first Homilie vppon Mattheue. It
 had bene meet (saith he) that we should
 not neede the holpe of writings, but
 that

* Tim. 3. 16.

2. Tim. 3. 14. 15.
16. & 17.

A worthy place
 of Saint Iohn
 Chrysostome tou-
 ching the scrip-
 ture.
 Chrysostomus
 In Mattheum
 Homilia 1.

that wee shoulde leade so pure a life in
all thinges, that wee mighte vse the
grace of the spirit, in steed of bookes.
But because wee haue got this grace
from vs, let vs at the leaste sette our
mindes on the seconde remedie. Euen
so God spake to the Patriarches, not by
writings, but by himselfe, because he
founde their heartes naked. But after
that all the people of the Jewes were
fallen into the sinke of sinnes, then were
writings necessarily geuen, and the ta-
bles, and that admonition, which is ge-
uen by them. And wee doe understande
playnely, that this did not onely happen
to the holie men of the olde Testament,
but also of the newe. For neither did
Christe deliuer anie thing in writing to
his Apostles, but promised* to geue
thē the grace of the holie Ghost in Steele
of writings. And that this was much
better for them. Hieremie chapter 31.
and Paule 2. Cor. 3. doe witnesse. But
because in procelle of time, some erre
greatly in doctrine, & some in wickednes
of manners: that admonition also, which
is in writing, was needefull. And he ad-

16. & 17.

* Io. 14. 26.

Jeremie. 31. 33.

& 34.

2. Cor. 3. 2. & 3.

Consider how great madnesse it
 is vs, which haue lost that firste dig-
 nity, not to bee willing to vse the se-
 cond remedie to saluation, but to de-
 spise the heavenly writinges, as geuen
 to no purpose and in vayne. This
 place of Chrysostom doth not only shewe
 to what cause, and to what ende GOD
 came vnto vs the Scripture, not onely in
 the olde Testament, but also in the newe:
 but also sheweth the vanitie of the main-
 tainers of the Pope, which reaso forth
 Hieremie and Paule, that it is proper
 to the doctrine of the newe Testament
 geuen of GOD, to bee possible to be writ-
 ten, neither in tables, nor in paper, nei-
 ther wth pen, nor with ynke, nor by any o-
 ther meanes, but that it must be kept wth
 out writing, and deliuered from hande to
 hand. These bee toyes: Because by the
 testimony of Chrysostome we haue lost
 that first dignitie, when as the doctrine
 of the Apostles was deliuered by kinde
 voyce onely, so that now we haue need
 of admonition by writing. But because
 I haue reasoned of this matter before,
 I haue thought to seeme to be a Christian
 in this

I will now spare to speake any more hereof.

Testimonies
of other Fa-
thers touching
the same mat-
ter.

Theophilactus,

Hieronymus.

Augustinus in E-
pistolam Iohan-
nis Tractatu 2.

And that which Chrysostome spake at large, Theophilactus hath comprehended, as he is wont, in fewe wordes: Because, saith he, There were heresies sprong vp, which might haue corrupted our manners, it seemed verie expedient, that the Gospels shoulde be written: that we learning the truth foorth of them, shoulde not bee deceiued by the lies of heresies. Hieronymus also agreeth hereunto: For as it was necessary (saith he), that the Gospel shoulde be preached for the confirmation of faith, so was it also necessarie, that it shoulde be written against Heretikes. Hereunto also doeth Augustine geue his consent, who vpon the seconde Epistle of Iohn Tractatu 2. hath these wordes: You ought chiefly to consider, and to commit to your remembrance, that God his will was to put a chiefe stay in the Scriptures against deceiptful errours: against the which no man dare speake, who in any sort is desirous to seeme to be a Christian.

handled,

For when he had offered himself to be handled, it sufficed him not, but that he did confirme the hearts of the faithfull out of the Scriptures. For he did provide for vs, which were to come, that which we may handle, wee haue not: but that which wee may reade, wee haue. For, God his wil was to ppe-
 strong defence against the deceiptes of errorres in the Scriptures: Therefore all the Scriptures are all heresies to be confuted, and doctrines to be adged with this shield, with this sworde, with these weapons must heresies be put to backe. For the Scripture is, as it were a speciall, singular and sure preservative, defending vs against the paysons of all kinde of errorres.

Hereupon is it, that the auncient fathers, so often as controuersies rose in religion, fled rather to the Scripture, then to counells, or to anye authoritie of men, because the Scripture onelie can iudge firmly, soundely, and holily. Beholde Paule being furnished with the weapons of Scripture onelie, disputed against the Iewes, although they were rough

* Luke, 24. 44.

In all controuersies we must haue recourse to the Scriptures, not to the authoritie of men
 Actes. 9. 33.

1
A. 17. II.

Augustinus con-
tra Maximinum
Libro 3. cap. 14.

Augustinus.
Contra Crescon-
ium lib. 2. cap. 32

Of the authoritie of the Scriptures
and ouerthwart, if Luke reposithe the
trueth. And the holie Ghost commendeth
the Iewes of Berrea, who, when they
had receiued the woorde, with all readi-
nesse of minde, searched the Scriptures,
whether those thinges were so. Wher-
ly sayeth Augustine vnto Maximinus:
Neither ought I to alledge the Coun-
cell of Nice, nor thou, of Ariminum,
as by preiudice to hurte one another
his cause: Neither am I bounden to
the authoritie of the one, nor thou,
of the other. Let matter contende
with matter, cause with cause, rea-
son with reason, by the authorities of
Scriptures, witnesses, not proper to
anie, but common to either. Cresco-
nius the Grammarian disputing with
Augustine, objected vnto him the au-
thoritie of Cyprian. Augustine an-
swereth: I am not bounden to the au-
thoritie of this Epistle: for I esteeme
not the writings of Cyprian as Ca-
nonicall, but I consider of them
foorth of the writings, which are
Canonicall: and that, which in them
agreeth with the authoritie of holie
Scrip.

Scriptures, I receiue with his praise,
 but that which doeth not agree, I
 refuse by his leaue. Against Faustus
 23. he sayeth: That which Faustus
 hath sette downe touching the gene-
 ration of Marie, which is not Cano-
 nicall, bindeth mee not. Also vpon
 the 57. psalme he hath these wordes:
 Let our owne wrytinges bee taken a-
 way, let G O D his booke be brought
 foorth emongest vs. Heare Christ spea-
 king, heare the trueth talking. And
 woorthely doeth Augustine the man of
 G O D write these thinges, forso-
 muche as it is meete to yeelde this ho-
 nour to the Scripture, that all things be
 tried by the examination thereof. What-
 soeuer is proued by the authoritie therof,
 may not anie more bee called in doubt.
 Againe, nothing but that which agreeth
 therewith, may be receiued: and what-
 soeuer is contrary therevnto, must bee
 accompted damnable, that all the de-
 finitions of faith may depende there-
 vpon, and consist therein. So that
 they are found more bayne then vani-
 tie it selfe, whiche dare write, that the

Augustinus con-
 tra Faustum Ma-
 nichzum.

Augustinus in
 psalmum 57.

Of the authorit. of the Scriptures

Hist. Trip. lib.

2. cap. 2. ex So-
zomeno.

Theodoritus lib.

2. cap. 7. Hist.

Trip. lib. 2. cap.

5. ex Theodorit.

Apostles wrote certaine thinges, not
that those their writings shoulde rule
our Faith and Religion, but that they
shoulde be in subiection thereunto. So-
zomenus reporteth, that the senten-
ces of them, which assembled at the
Councell of Nice, were diuerse: Some
giuing counsell to alter nothing from
the sayth deliuered *ἐκ τῆς ἀρχῆς* from the
beginning: some other affirming, that
they ought not to sticke to olde opini-
ons *ἀκαριαίως* rashely, with out search
and examination: wherebpon the mat-
ter was protracted through diuerse
questions: therefore Constantine the
Emperour, sitting amongst the Bi-
shoppes, exhorted them to conferre
quietly, and to searthe forth the trueth,
setting Sophistrie aparte, and banni-
shing the grudging of their mindes.
There are (saith he) the bookes of the
Apostles and the decrees of the Pro-
phets, which doe instruct vs, what we
ought to thinke of holy matters. Ther-
fore setting enuious contention aside,
let vs search the solution of questions
foorth of the Scriptures, given by
* inspira-

and of the Church. 1035

inspiration from God. Enagrius writing of the Council of Ephesus & Chalcedon, doth in like manner rehearse the sentence of Iohn Bishoppe of Antioche approved by Cyrill: Wee doe knowe that holy men haue set downe their determinations touching the Lorde foorth of the woordes of the Euangelistes and of the Apostles. And Cusanus writeth that the forme of the olde generall Councelles was, to place the holie Gospels in the midst. And that the same was also observed in private disputations touching religion: Augustine is a witnesse: Wheresoever (saith he) the place shall be appointed, let vs cause the bookes of Canonickall Scripture to bee readie: And if they can bring foorth anie proofes of either side, all the rest sette aparte, let vs make a full ende of so weightie a matter. Therefore the examination of Scripture is lawfull for the triall of doctrines.

Let vs therefore stande, that I may vse Basill his woordes to the arbitrament of Scripture geuen by

2. Tim. 3. 16.
Enagrius.
lib. 2. cap. 16.

Cusanus.

Epist.

Basillus.
Epist. 80.

2. Tim. 3. 16.

Of the authorit of the Scriptures
inspiration from God, and let the sen-
tence of trueth be adiudged vnto them, a-
mongest whom doctrines agreeing with
God his worde are founde.

A worthie say-
ing of Cyprian.
Cyprianus in Epi.
ad Pompeium
contra Epist.
Stephani.

It liketh me to set downe in this place
the most beautifull sentence of Cyprian,
which Augustine affirmeth to bee with-
out doubtte moste excellent. It is a short
way (saith he) with religious and sim-
ple mindes, both to lay away errour,
and to finde foorth. and trie out the
truth. For if we returne to the heade
and fountaine of GOD his tradition,
man his errour ceaseth: if the Conduit
pipe of water, which before did runne
plentifully and abundantly, doe faile
of a fouddeine: doe they not goe to
the fountayne, that the cause of the
defecte may foorthwith bee know-
en, whether it bee drie in the head,
by meanes that the vaynes of the
well are dried vp, or whether it runne
foude and full from thence, and
stoppe in the middle of his passage?
The which thing also the Priestes of
G O D must doe: and if in anie thing
the

the trueth shall totter and shake, lette vs returne to the fountayne and wellspring of the Lorde, and of the Euanglistes, and to the tradition of the Apostles: and from thence, let the reason of our doing rile, from whence both the order and beginning sprang. These thinges are written in his Epistle to Pompeius agaynst the Epistle of Stephanus. Therefore by the consente of al the olde wryters, the wrytings of the Prophetes and Apostles are the rules of iudgementes in euerie prooffe, examination and triall of doctrynes.

I knowe, Tertullian writeth elsewhere, that wee must not appeale to the Scriptures, neither offer in them to contende, wherein the victorie is eyther none at all, or vncertaine, or at the least none verie certayne. But marke against whom hee reasoneth. For so hath hee a little before these wordes: This heresie doeth not receiue certayne Scriptures: and if it receiue anie, it altereth and chaungeth them craftely by putting to, & taking from

The place of
Tertullian is
handled de
prescrip. Hereti.

Of the authorit. of the Scriptures
for the framing of their purpose. Al-
though it doe receaue them, yet
doeth it not receaue the whole. And
though it doe receiue the whole after
a sorte, yet doeth it notwithstanding,
peruerte them, deuising straunge ex-
positions. As greatly is an adalte-
rous sense against the trueth, as is a
corrupt maner of writing. Diuerse pre-
sumptions will not acknowledge those
things whereby they are ouerthro-
wen &c. Therefore forsomuch as prooue
foorth of the Scriptures coulde no-
thing preuaile amongst suche, he dee-
meth that controuerxies touching faith,
are to be discussed foorth of the Scrip-
tures, because those which were of the
right faith wearied themselves without
fruite: and because the malapertnesse
of Heretikes coulde not bee hydeled,
but that they woulde still contende, al-
though they were an hundred times
ouercommen. Hee woulde therefore
haue an ende of bayne and vnprofi-
table strifes and contentions, and especi-
ally, seeing that the Apostle forbid-
deth

heth, after the first or second admonition,
to reason anie more with him, that is
an Heretike. Otherwise what doeth he
himselſe in ſo manie bookes? With
what ſwoorde: with what weapons hath
he ſlaine Marcion, Praxeas, Hermoge-
nes, and others, but with the ſimple
woorde of God? Therefore when the
matter ſo requireth, he proueth, not onely
by the wordes, but alſo by example, that
we muſt both diſpute and define, none
otherwiſe, but onely forth of the worde of
God it ſelſe. Neither haue all the profes-
ſours of the right fayth bled anie other
meane, when they defended the right
and pure faith againſt Heretikes, as we
haue alreadie ſhewed. The bookes of
God are open (ſayth Auguſtine) let vs
not turne away our eyes: The Scrip-
ture crieth, let vs hearken. For they
would not haue the authoritie of man,
but of God, to be able to ende controuer-
ſies, and to heale men.

Yet doe the Papistes reclaime, af-
firming that controuerſies cannot be de-
termined forth of Scripture onely, or
that iudgement can be giuen forth of it

Heretikes muſt
be confuted by
the ſcriptures.

Of the authoritie of the Scriptures

A false maxime
of Papists.

Irenaeus li. 3. ca. 2

touching the matter of sayth. For they
say, that the Scripture is subject to the
wicked and ambitious expositions of
Heretikes, and that it may be wrested to
diuerse meanings, and that it is doubt-
full and darke. Therefore doe they call
vs backe forthwith to the definition of
the Church: which as it is without all
falsehood, so may it be taken for the true
and certaine rule of sayth. It is a so-
lemne thing amongst these Sophistes,
to declaine of the doubtfulnesse, hard-
nesse, and darkenesse of the Scriptures,
to turne mens mindes from the Scrip-
ture to the traditions of their Church,
that is to saye, from the authoritie of
God, to the authoritie of men: neither is
this shift of theirs newe. The old Here-
tikes also vsed the same, who, when they
were reprov'd by the Scriptures, vsed
these cauellations: that the Scriptures
are diuersely spoken, that is to saye, (ac-
cording to the speech of our aduersaries)
doubtfull, apt to be applyed euerie way,
uncertaine: moreouer, that the truth can
not be founde forth by the Scriptures, if
a man know not the tradition, that is to
say,

say, (as our aduersaries nowe utter it) that the scriptures are not sufficient: and that the trueth was not deliuered by writings, but by liuely voice. For the which cause (say they) Paule sayde: We speake 1. Cor. 2. 6. wisdom among them that are perfect, not the wisdom of this world. Augustinus aduersus Iulian. lib. 5. cap. 1. Iulianus also the Pelagian, (with whom Augustine had so great conflictes, and whose wordes and argumentes these our aduersaries vse in their disputations verie willingly) was wont to stande muche bypon this: that the knowlege of holie Scriptures is verie harde, and meete for a fewe of the learned sort. Neither are these fellows ashamed to haue the saying of an Heretike in so great admiration. But Paule, when he affirmeth, Rom. 10. 17. that faith commeth by hearing God his worde, doeth not onely make it the true and certaine rule of faith, but the onely rule thereof. But when wee must contend with Heretikes (say the aduersaries of the truth) then doe the scriptures little preuaile, because they can so easily thift the off. Yet thought I y^e the word of God is that sword of y^e spirit, wherewith Satā might

Ephesi. 6. 17.

Of the authoritie of the Scriptures
 might be thorowly overthrowne. But if
 it be the victorious & triumphant sworde
 agaynst the head Lorde, and maister of
 all Heretikes, how commeth it to passe,
 that it is a dull weapon, and as it were
 made of a reede, agaynst his members?
 To what purpose is this worthe testi-
 monie of Paule: All Scripture is giue by
 inspiration of God, & is profitable to
 doctrine, to reprove, to correction, to
 instruction, which is in righteousness,
 that the man of God may be perfect?
 And although the shew of all here-
 tikes and Sophistes be great, in wre-
 stling and depraving of the Scriptures,
 yet doth not God his trueth lie so open to
 their mockes, but that it may stoutely be
 set at libertie by the sayde Scriptures.
 Clowdes may darken the Sunne for a
 season, but they can neither put out, nor
 choke vp the light thereof, but that it wil
 at the last shewe it selfe againe.

Nowe since Augustine teacheth, that
 in those things, which are plainly sette
 forth in Scriptures, may bee founde all
 things, that concerne faith and manners
 of liuing, that is to say, hope & charitie,
 what

2. Tim. 3. 16. 17.

The scripture
 is plaine, not
 obscure.
 Psal. 9. 7. 8

what wickednesse is it, to accuse the
 Scripture of darkenesse? Wee did not
 say, which sayde: Thy worde is a Lan-
 terne vnto my feete: and a light vnto
 my pathes. Also: The Testimonie of
 the Lorde is sure, and giueth wisdom
 to the simple. Againe: I haue more
 understanding than my teachers: for
 thy testimonies are my studie: I am
 wiser than the aged: because I keepe
 thy commandements. Also Peter say-
 eth: We haue also a right sure worde
 of prophesie, wherevnto if you take
 heede, as vnto a light, that shineth in
 a darke place, ye do well, vntill the day
 dawne, and the day starre arise in your
 heartes. And will they call the Scrip-
 tures so obscure, intricate and harde,
 wherevnto Peter ascribeth clearenesse,
 as vnto those, which are able to guide vs
 certainly, that we go not out of the way,
 nor in the greatest darkenesse in the
 worlde? For that Gospel, which the
 Lord commanded to be preached to eue-
 rie creature, hath bee also promised to
 make knowne to euerie creature, if one
 will aske it. Therefore those chinges,
 which

Psal. 119. parte. 14.
 verse. 1.

Psal. 119. 7.

Psal. 119. parte. 13.
 verse. 3. 4.

2. Pet. 1. 19.

John. 14. 14.
 Marke. 16. 15.

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which concerne saluation, are so aptly
plainly, and abundantly proposed, exposi-
ded, and repeated in the Scriptures
euert where, that for the understanding
thereof, the onely declaration of the E-
uangelistes, and continuall reading of
the rest of the bookes of Scripture may
suffice a minde, lightened with the
light of sayth, without the which no
poynt of Religion can bee soundely un-
derstoode, and willing to obey **G D D**.
Whiche two, namely sayth, and her
companion the studie of obedience, are
verie necessarie for the right understand-
ding of those thinges, whiche belong
to Christ, as these woordes of the Lord
doe well shewe: My doctrine is not
mine, but his that sent mee. If anie
will doe his will, hee shall knowe of
the doctrine, whether it be of GOD,
or whether I speake of my selfe. Also:
Howe can yee belecue, whiche receiue
honour one of another, and seeke not
the honour that commeth of God on-
ly? If our Gospel be hid, it is hidde in
them that are lost: In whom the God
of this world hath blinded the mindes
of

Iohn. 7. 16, 17.

Iohn. 5. 44.

2. Cor. 4. 3-4.

of them, which beleue not, least the light of the Gospel of the glorie of Christ should shine vnto them. 2. Cor. 4. In deed I do confesse, that euery one can not easily & apely expound the scriptures; and I will, that the consente of Churches haue their place in determining and ending the questions of sayth, but yet so, that it be not disloynd fro the Scripture, without the which the auctoritie of the church hath litle strength. And in somuch as all poyntes of religion must be tried & proued by the testimonies of Scripture, as lately we haue declared, it must necessarily follow, that among all things which concerne religion, the said testimonies are most certaine & cleare.

Herebpō it resteth, that the holy fathers commend the scripture vnto vs because of the light, the clearnes, the certaintie, the plainnes therof: so farre off are they from complaining, that it is vncertaine, intricate, hard, apt to be applied both þ ways. Very wel said August. When disputatio is had of an obscure matter, if the certaine and cleare instructions of holie Scriptures doe not further the cause, man his presumption ought to stay

Augustinus in libro
de ciuitate dei
lib. 2. ca. 17.

The fathers also
so commend
the scripture
for the clearnes
therof.

Augustinus de peccatorum
meritis lib. 2. ca. 36

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it selfe, doing nothing by declining to either part. What place, I beseech you, shall this sentence haue, if God his truth haue not firme and constant certaintie in the Scriptures, yea, and such certaintie, as cannot be battered with any engines? Therefore doeth he after ward conclude, that he doeth beleue that nothing is necessarie to be knowne for saluatiō, which hath not most cleare prooofe in the Scriptures. We will yet adde herevnto a few testimonies, concerning the plainnesse and easinesse of the Scripture. Cyrillus contra Iulianum libro septimo answering this objection, That the Scripture hath a base and common stile and manner of speaking, saith: That the thinges therein containned might bee knowen to all, little & great, they are profitably vttered in familiar speech, so that they should not passe the capacite of anie. Unto the which saying, Lactantius agreeth, who saith: What cannot God the framer of the minde, and of the voice, and of the tongue, speake eloquently? nay rather his will was of his singuler prouidence, that those

Cyrillus contra
Iulianum.
lib. 7.

De doctrina
Christianorum
lib. 6, cap. 21.

Lactantius diui-
narum institutio-
num, lib. 6, cap. 21.

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those thinges which be diuine shoulde
want painted and fine speach, that all
might vnderstande, what he spake to
all. And Basilius in Hexameron Ho- Basil, in Hexam.
Homilia. 3.
mil. 3. saith: The doctrine of the truth
is common in speache, but stable and
firme in knowledge. Chrysostomus Chrysost. Homil. 4
in Iohannem,
Homil. 1. in Iohannem, speaking of the
Gospel written by saint Iohn, saith: His
doctrine is clearer than the Sunne, and
plainer. And Ambrose sayeth: Paule in Ambrosius,
most points doth expound himselfe in
his owne words, that he which intrea-
teth of him can finde nothing of his
owne, which hee may adde: or if hee
would say anie thing, he shal rather vse
the place of a Grammarian, than of a
disputer.

I cease to recite moze testimonies, tou- Against the ad-
uersaries,
ching the plainenesse and easinesse of the
Scriptures: for what needeth it? Truly it
is an horrible blasphemie to say, that the
holy ghost hath so doubtfully set forth this
his doctrine, which is the onely and true
wisdomme, & vnderstanding of the church,
that it must bee expounded by man his
wisdomme: and left it so obscure, that it
must

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2. Tim. 3. 15.

must bee made plaine by man his cunning. This is no lesse absurde, then if a man shoulde goe aboute to mende the brightnesse of the Sunne, by lighting of Torches. Yea, holy scripture of it selfe, being set forth of the perfectest doctour of all, were able to make a man wise vnto saluation, as Paule preacheth. But that I may at the last come to the conclusion: Forasmuch as all doctrines of Religion are to bee examined and determined by the iudgement of Scripture, all questions of faith are to be defined by the same, and all poyntes of Religion are to bee tried and proued by the testimonies thereof, Truly it cannot bee doubted, that the authoritie of the vniuersall Church, doeth stand and depende chiefly of the oracles and authoritie of holie Scripture: and that the testimonies of G D D his woorde are especiallie to be required in all things, which are set forth in the name and authoritie of the Church.

The

The.vij. Chapter.

Wherevpon the Scripture is called ca-
nonicall. Also testimonies of the
Fathers touching the most
excellent authoritie
thereof.

The name of Canonickall Scripture is of great renowne, which wel pro-
ueth and confirmeth whatsoeuer we haue
hitherto spoken of the authoritie, perfec-
tion, and sufficiencie thereof. Aristotle
disputing in his Politikes, whether it be
better to gouerne a common wealth ac-
cording to the lawes written, or accor-
ding to the will of the gouernours, vseth
the woorde κανων. Therefore as the
law written is the canon and rule of poli-
tike iudgements: euen so is the scripture
called Canonickall, *That is to say, rule-
like*, because it is the certaine and infal-
lible canon and rule of sayth. And the na-
ming of it so, is taken forth of the Scrip-
ture it selfe. In the 19. psal. Their sound
is gone out into all landes. Were the
Septuaginte interpreted it by y^e Greeke

Canon and ca-
nonicall wri-
tings.

Aristoteles, 2. Po-
lici, cap. 8.

psal. 19. 4.

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worde φόγγος, but the Hebrue worde
Kau, signifieth a corde, a rule, a line.

Gal. 6.16.

To the Galathians the 6. And as manie
as walke according to this rule, in
Greeke, τῷ Κανόνι τούτῳ Peace be on the
and mercie. To the Philippians the 3.

Philip. 3.16.

Let vs proceede by one rule in Greeke,
τῷ αὐτῷ σοχεῖν κανόνι And wisely doeth
Paule warne vs, to walke according to
this rule, for such is the lightnesse and
inconstancie of men on the one side, and
their boldnes and desire of innouation &
change on the other side, & they would of
tentimes desire a new forme of religion,
were it not, that they are inclosed within
certaine boundes of doctrine, as it were
within certaine hedges. And therefore
is the Scripture called Canonicall, be-
cause the Church maye vse it as a Ca-
non, that is to saye, as a squire, and
rule, and as a perfecte touchestone,
whereby euerie kinde of doctrine, which
is proposed to the Church, may bee ex-
actly tried.

Cyprian, in serm.
de baptis. Christi.

From the which meaning, Cyprian
doth not dissent, whose wordes are these:
Christian religion hath found, that the
rules

rules of all doctrines flowe out of this
 Scripture, and that hence springeth, &
 thither returneth whatsoeuer Ecclesi-
 astical discipline containeth. The same
 Cyprian in the exposition of the Creede,
 after that he had rehearsed the canonicall
 booke added: These are they, which the
 fathers placed within the canon, forth
 of the whiche they would that the
 proofes of our sayth shoulde be made
 knowne. Also: forth of these fountains of
 Gods his word must the cuppes be filled.
 And Irenæus sayeth, that the verie selfe
 same Gospel, which the Apostles deliue-
 red vnto vs by the will of God in the
 Scriptures, is the foundation and pillar
 of our sayth. And Augustine teacheth
 that the canonicall Scripture is the
 foundation of our sayth, when as hee
 sayeth: The Citie of GOD hath be-
 receiued the holie Scriptures, the olde
 and the newe, which we cal canonical,
 from the which faith is receiued, by the
 which the iust liueth, through the which
 we walke without doubting, so long
 as we are pilgrimes from God. Also:
 He euen the sonne of God, hauing spoken

Cyprian, in expo-
 sitione Symboli.

Cyprian loco
 predicto.

Irenæus li. 3. ca. 1.

August. de ciuit.
 Dei, lib. 19. ca. 18.

August de ciuit.
 Dei, lib. 11. cap. 5.

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first by the Prophets, then by himselfe, afterwarde by the Apostles, so much as he iudged sufficient, ordeined also the scripture, which is called Canonical, being of most excellent authoritie, which we credite in things, wherein we may not be ignorant, and yet of our selues are not able to attain the knowledge thereof. Again in an other place:

August. contra
Faustum. li. ii. ca. 5

The Canonically authoritie of the olde and newe Testament, confirmed in the Apostles time, by the successions of Bishops, and increasing of Churches, is placed as it were aloft in a certain seat, wherevnto euerie saythfull and godly vnderstanding should submit it selfe. Therefore so much as God hath established the Scripture to bee the foundation, pillar, and rule of sayth, and hath therefore placed it in a seate of most excellent authoritie, and hath aduanced it, as the iudgement of the holie Ghost: except we will bee dispitefull against God himselfe, we must needes confesse, that it is so perfect in euery point, y^e there may neither be added to it, nor taken from it, without doing of iniury to the holy ghost.

The

The rule and the squire (saith Basil) for-
somuch as in them is no want, to re-
taine their name, admit no addition.
For addition agreeth therevnto, wher-
in there is a defect: and these thinges,
which bee vnperfect, shall neuer bee
rightly called by the name of a squire
or rule. And Theophilacte also sayeth:

A rule and a squire can neither abide *Theophilactus.*
to haue any thing put vnto them, nor
taken from them. Therefore in the

iudgement of Basil and Theophilacte,
either the Scripture shalbe perfect and
full: or else not to be iudged worthe the
name of Canonieall. Yea, and the scrip-
ture is the canon, the rule, and the squire,
wherby the holy fathers woulde haue all
doctrines proued, & all questions of faith
defined. Neither haue they iudged any
decrees or writings, either of councels, or
of men, although learned & holy, to be re-
ceiued by their owne authoritie. This ho-
nour haue they peelded to the canonicall
scripture only, & they iudged al thinges, wh
the scripture hath set forth vnto vs, to be
receiued simply & without reasoning, euē
because they are so written: & haue ap-

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pointed the decrees and ordinances of all other men to be referred to the Scripture of God, & forth of it to be discerned, as by their owne testimonies wee will forthwith moze at large declare. Therefore doe wee worthily reuerence the fullnesse and the authoritie of the Scripture, whiche is, as it were, the highest lawe, and, as the Lawyers in their pleadings tearme it, the definitiue sentence, wherewith all men must content them selues.

The .viij. Chapter.

That the authoritie of the Canonickall
Scripture is more excellent than
the Councels, the Fathers,
yea then the decrees,
and ordinances
of all men.

August. contra
epist. Fundamenti.

AVgustine against the epistle, which they call Fundament. sayth: Those thinges which are defined in holyc scripture, are preferred before al other things. And that of right, because the catholike Church of Christ, that is to say, the

the vniuersall Church, doeth acknowledge no booke as her owne, wherein thee doeth certainly propose vnto the sonnes of GOD the traditions of Christ and of the Apostles, but onely the Canonick Scripture. All other writings are none otherwise receiued by the Church of GOD, then so farre forth to be of authoritie in the Churches, and among all Christians, as the authors of them shall bee able to perswade forth of holie Scripture, and by probable reasons. And those things are probable, whiche like excellent men, and the brightnesse of woorthe names pearseth the vnderstanding, that they seeme good: but those things whelie are esteemed certayne and approued in the Church of Christe, which are plainly and vndoubtedly concluded forth of the Scripture. The Scripture is as it were the Queene of all Councels of all Churches, of all writers. Neither haue the holie Fathers iudged any thing more woorthe credite in the Church, than the Scriptures: yea and whomsoever they tooke in hande to instruct

Augustinus de
Baptismo contra
Donatist. lib. 2.
cap. 3.

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strucke in religion, them did they al-
wayes sende, after the example of Christ
himselſe and of the Apostles, to the
lawe, and to the writings of the Pro-
phetes and of the Apostles. And to
this meaning serue manie goodlie say-
inges of the Fathers, whereof wee will
note some. Augustine in his seconde
booke and third Chapter touching Bap-
tisme agaynst the Donatistes saith: Who
knoweth not that the holy canonicall
Scripture, as well of the old, as the new
Testament, is containd within her
certaine boundes, and that it is so
muche preferred before all the later
writings of Byshoppes, that there
may neyther doubt be made, nor
disputation rayſed touching it, whe-
ther anie thing, whiche is well know-
en to bee written in it, be true, or
righte: And that the writings of
Byshoppes, which eyther haue bene
written after the confirmation of the
the Canon, or which shall bee writ-
ten, may be lawfully reprooued both
by the wyſer speech of one peraduen-
ture

ture more skilfull in the Scripture, and by the grauer authoritie of other Byshoppes, and by the wisdome of the learned, and by Councils, if anie thing in the sayde writings doe by chaunce varie from the trueth: And that the Councils themselves, which are holden by particuler countries or prouinces, doe geue place without all doubt, to the more generall Councils, which are assembled forth of the vniuersal Christian worlde: And that the latter generall Councils are oftentimes made better by the further, when as by some experiment of matters, that which was shutte vppe, is opened, and that which lay hidde is made knowen: without anie shewe of wicked pride, without anie arrogancie of puffed vp flesh, without any contention of spitefull enuie with holie humilltie, with Catholike peace and with Christian Charitie? Hierome vppon the Epistle to the Galatians sayeth: It is the doctrine of the holie Ghoste, which is set foorth in the Canonickall Scriptures agaynst the

Hieronimus in
Epistolam ad
Galatas.

The testimo-
nies of Augu-
stine touching
this matter.
Epist. 19.

Of the authorit. of the Scriptures
the which if Councils shall determine
any thing, I esteeme it wickednesse.
Again August. writing to Hierom, hath
these wordes: For I confesse vnto your
charitie, that I haue learned to yeeld
this feare & honor to those bookes of
the Scripture onely, which are nowe
called Canonically, that I beleue most
firmly, that none of the authours of
them, haue committed any fault in
writing them. And if I finde any thing
in any of those bookes, which may
seeme contrarie to the truth: I make
none other doubt but this, that either
there was a fault escaped in writing
the booke, or that the interpreter did
not attaine to that, which was spoken
or that I doe not vnderstande it. But
I reade others so, that although they
doe excell in holinesse and learning, I
doe not therefore thinke it true, be-
cause they so thought, but because
they were able to perswade me, either
by those Canonically authours, or by
probable reason, that it differeth not
from the truth. Neither doe I sup-
pose, my brother, that thou dost think
any

any otherwise. This I say, that I doe not take it, that thou wouldest thy bookes should be altogether so read, as the writings of the Prophets, or of the Apostles, touching whose writings, to doubt whether they want al errour, it is a great haynous offence. This be farre from godly humilitie &c. In like manner in the proeme to his third booke de Trinitate he saith: As I wil not haue my reader addict to me, so will I not be his correctour. Let not him loue me more then the Catholike faith: and let him not loue himselfe more then the Catholike trueth. As I say to him: Be not addicted to my writings, as to the Canonickall Scriptures: But when thou shalt finde in the Scriptures, even that which thou didst not beleue, beleue it without stackering. And when thou shalt find in my bookes, which thou diddest not esteeme certaine, except thou vnderstand it to be certaine, doe not firmly hold it: So say I to him also: Correct not my bookes by thine opinion or contention but by the holy Scripture or by firme reason.

If

Augustinus in
proemio in 3.
lib. de Trinitate
distinctione 9.

Of the authoritie, or the scriptures

If thou shalt finde any trueth in them, in that it is so, it is not mine: but in that it is vnderstanded and beloued, let it be both thine and mine: But if thou shalt proue any fallshood in them, in that there was an error committed it shalbe mine: but in that it is now auoyded, let it neither bee mine, nor thine. Hee sayeth also to Fortunatianus: For wee ought not to make such accomptes of the disputations of anie, although they be Catholike and laudable men, as of the Canonickall Scriptures. as though it were not lawfull for vs, sauing, the honourable reuerence, which is due to suche men, to improoue and refuse some thing in their bookes, if by chance we shall finde that they thought otherwise the truth is, being by God his helpe, vnderstanded either of other, or of vs, Suche am I in other mens woorkes, suche woulde I, that the vnderstanders of my woorkes shoulde be in mine. And againe to Paulina in the sixteenth Chapter he saith: Neither dost thou so beleeue me, as thou dost Ambrose,

Augustinus ad
Fortunatianum.

The writings
of sincere Ca
tholikes how
farre forth to be
receiued.

August. ad Pau
linam cap. 16.

thou

touching whose bookes I haue giuen
 those so great testimonies. Or if thou
 thinke that thou shouldest beleue vs
 both two alike, what wilt thou com-
 pare vs in any wise to the Gospel, or
 wilt thou matche our writings with
 the Canonickall Scriptures? Truly if
 thou be a wise discerner, thou seest vs
 farre of frō that authoritie, & me much
 more. But although thou mayest be-
 leue eyther of vs, yet mayst thou not
 compare either of vs to that excellēcy,
 Item against Cresconius in the se-
 conde booke and xxxi. Chapter he saith:
 For we doe Cyprian no iniurie, when
 we put differēce betwene his writings,
 whatsoeuer they be, & the canonickall
 authoritie of holy scriptures. Neither
 was the Ecclesiastical Canon without
 cause sette downe with so wholesome
 watchefulnesse, whervnto the certaine
 bookes of the Prophets & of the Apo-
 stles do pertaine, which we may not
 presume to iudge at all, and accor-
 ding to the which we may freely iudge
 of al other writings, either of the faith-
 ful or of the vnfaithfull. In like maner
 to Vincentius the Donatist in his xlviii.

Epistle

Augustinus con-
 tra Cresconium
 lib. 2. cap. 31.

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August. ad Vin-
centium Epist.
48.

Epistle hath these wordes: Shew not thy selfe willing to collect pillers forth of the writings of the Apostles, against the testimonies of God. First because this kind of writings are distinguished from the authoritie of the Canon. For they are not so read, as though testimonie might so be taken foorth of them, that it may not be lawfull to thinke otherwise, if perhaps they sa- uour otherwise. Sixe hundred such testimonies are to be found euerie where in Augustine, which teach that the Canonickall scripture is the rule, whereby all the writings and decrees of all men are to be tried.

Testimonies of
other Fathers
touching this
pointe.
Basil. in Moral.
Summa 72. cap. 1.

Wherefore omitting him, let vs heare also the sentences of the rest of the fathers agreeing all in one. Basil in moralibus summa 72. cap. 1. pronounceth, that hearers learned in the Scriptures, ought to trie those things, which are uttered by the teachers: and to receiue those things, which agree with the Scriptures, but to refuse whatsoever doth not agree ther- unto. And hee applieth to that rule the

laying

saying of Paul *Gal. 1. 8.* Though an Angel from heauen preache anie other Gospel vnto you, than that which we haue preached vnto you, let him bee accursed. Epiphanius *hæresi. 65.* saith: We can shewe the inuention of euery question, not by reasons of our owne but by the consequence of the Scriptures. Cyrill de *recta fide ad reginas* saith: It is necessarie for vs, to folowe the holie scriptures, and in nothing to depart from their determination. Ambrose de *officiis lib. 1.* saith: We may vse, as we will, those things, which we finde not in holy scripture. In the commentaries vpon the 86. Psalme, which are set forth in Hierom his name, wee reade these wordes: The Lorde shall rehearse it in the scripture of his people, and of the Princes, which were in her. Howe shall the Lorde rehearse it? Not by woorde, but by writing. By whose writing? By the writing of his people: that is to say, by the holy scripture, which is read to all people: that is, that all may vnderstande it. Plato wrote not to the people, but to a few:

*Gal. 1. 8.*Epiphanius lib.
2. To, 2 hæz. 65.Cyrillus de *recta fide ad reginas.*Ambrosius de *officiis lib. 1.*Hieronimus in
Psalmum 86.

This testimonie is alledged after the Septuaginte, and not according to the Hebrew veritie.

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for scantly three men vnderstand him. But these, that is to say, the princes of Christ wrote not for a few, but for all the people: not that a few might vnderstande, but that all might vnderstande. And he sayth by the writing of his Princes, that is to say, of the Apostles, and of the Euan- gelistes, of them which were in her: See what he sayth: which were not, which are: that, the Apostles onely excepted, what thing else soeuer shall be sayde afterward, might be cut off, and not haue authoritie. Therefore although any one be holy after the Apostles, although he be eloquent, let him not haue authoritie. Because the Lorde rehearseth it in the Scripture of his people, and of the Princes, which were in her. Cyrill, or whether it be Origen, in Leuiticum cap. 5. sayeth: If thou canst not finishe all the flesh of the sacrifice the second day, thou shalt eat none of it the thirde day. &c. I (saith he,) doe suppose, that by this space of two dayes may be vnderstanded the two Testa

Cyrrillus in Leuiticum cap. 5.
Leuit. 7. 15. & 17.

This place is
alleged accor-
ding to the

Testamentes, wherein euerie woorde,
which pertayneth to G O D, may be
sought for, and discussed, and all
knowledge of thinges may be learned
foorth of them: And if there be any
thing ouer, the which holy Scripture
cannot determine, that none other
thirde Scripture ought to be brought
in for authoritie of the knowledge.
I coulde bying moze suche like sayinges
foorth of the Fathers, but I trust, I
haue throughtly satisfied the indifferent
Reader with these.

Therefore all the sayinges, and
writinges of men, whatsoever they
be, are to bee examined and tried by
the lawe, and by the Prophetes, and by
the Apostles writinges, as in the mozte
certayne balannice: and so haue the
masse holie Fathers iudged, one and
all. For greater is the authoritie of
Canonicall Scripture, then of anie
man, of anie Bishoppes, of anie Syn-
node, yea or of all the Church. Neither
can the authoritie of the vniuersall
church, although it be gathered together
wholly

Al the writings
of other men
must be tried
by the Canon
of Scripture.

Of the authorit. of the Scriptures

whollye into one place, fourth of all her members, which euer were, or be, or in peares to come shall bee, deserue credite in anie thing without the testimonies of Scripture. So that Panormitane sayde neither foolishly, nor falsely: More credit is to be yeelded to one Laie man alledging the scriptures, then to a general Councell representing the vniuersall Church, if it bring no scriptures. vnto whom Iohn Gerson agreeth, when as he saith: That the consent and voice of one learned man, alledging the scripture fittly, is to be preferred before a generall Councell. And it is proued by the example of the Nicen Synode, which had receiued the superstitious law of y^e single life of prestes, had not Paphnutius onelie withstoode it. Therefore if the disputations of the Fathers, or their sentences, or their expositions of the Scriptures, doe disagree with the Canoncall Scripture and rule of sayth, there is no cause, why any shoulde objecte their authoritie vnto vs. For if the contēcion be touching learning, holinesse, and auncientnes:

the

Panormitanus.

Johannes Gerson

Sozomenus historiam ecclesiasticam lib. 1. cap. 22.

the Prophets, and the Apostles of Christ be more learned, more holie, and more auncient. Neither is there anie cause, why anie shoulde object vnto vs the consent of many Churches, in this or that opinion: For the consent of Christ, of the Prophetes, of the Apostles, yea, and of the Patriarches in sincere religion, and in the holy sense of religion, revealed manifestly to vs by the Scriptures, is more to bee esteemed, from whose godly and religious iudgement wee must neuer departe. But if anie reckon by manie and whole kingdomes, whiche haue beene of this or that opinion, wee oppose against him the laboures of Paule one holie Apostle, * who filled the greatest partes of the worlde with the simple sense of the Gospel, euen from Hierusalem and the coastes rounde aboute vnto Illiricum. And forsomuch as by Augustine his authoritie, generall Councils must be sometime corrected by the later: (and those assemblies, which are to bee corrected, must needs bee in error) it followeth that all the authoritie of the

¶ 3

Church

Learning, holiness, antiquitie, and consent of many Churches, of what credite they be ought to be in matters of faith.

* Rom. 15. 19.

Aug. de Baptismo
contra Donatistas
lib. 3. cap. 3.

Of the authorit. of the Scriptures
Churche and of Councels stapech it selfe
by the Canonickall Scripture, vnto the
which onelie G D D his will is, that
this happines is peculiar, that in it there
is none errour.

The ix. Chapter.

That the Canonickall Scripture hath
the chiefe perfection of her authoritie
from the holie Ghoste, and of
her selfe: And contrarily that
the Churche receiueth
her authoritie from
the Scrip-
ture.

From whence
the Scripture
hath, or hath
receiued so
great authority.

HErerto we haue peeled many rea-
sons for the most excellent authori-
tie of the Canonickall Scripture. Nowe
the question is, from whence the Scripture
hath or receiueth this most excellent and
perfecte authoritie, or by whom the Ca-
non was made, wherunto the Canonickal
bookes pertain: The Papistes saie
that the Scripture hath her authoritie
from

from the Church, and that therefore the authoritie of the Church is greater then the authoritie of the Scriptures. As though the worde of **G D D**,* which * *Isaie 40.8.* endureth for euer, were subiecte to mens decrees, or as though **G D D** his truth shoulde intreate men to authorize it: It is not so. The worde of **G D D** is of it selfe moste sure, and needeth not the propping vpp of men, but holdeth by all thinges. Heauen and earth shall *Mat. 24. 35.* passe away, but my wordes shall in no wise passe away. The Scripture receiuet her strength or authoritie chiefly from **G D D**, from whom it was reuelled: that is to say, that it came not by the will of men,* but that the men of **G D D**, beyng moued by the holie Ghoste, both spake and wrote: whom beeyng chosen and elected for this office, **G D D** adorned with manye and sundrie myracles and diuine testimonies: So that there is no doubt at all, but that those thinges were geuen from **G D D** by inspiration whiche they wrote and sette downe.

Of the authorit of the Scriptures

And the selfe same spirite, which hath caused these thinges to bee written, assur-eth vs, that they are not the inuentions of men. And when the spirite of **G D D** doeth herein witnesse to our spirite, & seale by the Scripture in our heartes, the faythfull soule doeth marueilously reioyce, and is greatly confirmed. Therefore we being illuminated by the vertue of the spirit, doe not nowe beleue, either through our own iudgement, or through the iudgement of other, that the Scripture is of God: but doe most certainlie perswade our selues aboue mans iudgement, none otherwise then if wee did behold therein the power of God, that the Scriptures are come vnto vs, euen from the verie mouth of God by the administration of men. Therefore the Spoule in the Ballets sayeth with maruellous ioy: My beloued sayd vnto me. I saye nothing of that, which euerie one, which is lightned with the light of true sayth, must needes finde by experience in himselfe. By this experience wrote once Augustine the man of God, howe God by a little and a little tempered and disposed

Cantic, 2, 11.

Confes. lib. 6.
cap. 5.

posed his heart with his most meeke and most mercifull hande, and at the last thorowly perswaded him, so that at the last he knew and beleueed, that those booke were deliuered to mankinde by the spirite, and the onely true and most true God. Therefore the authoritie of the Scripture doth depend not of the iudgement of the Church, but of the inwarde testifying of the holy Ghost. And Iohn witnesseth, that Christ sayd thus, concerning the spirite: If God were your father, why do ye not know my speech? For it is most certaine, that we are adopted to be the sonnes of G D D, by the meanes of the holie Ghost. Which when we haue obtained, Christ witnesseth in this place, that wee by the lightning of the same Spirite, may so discerne his speache from a strangers, that it may be manifest and certaine vnto vs. In the which selfe same sense, Christ sayth also in another place. He that entereth in by the doore, is the shepheard of the sheepe: To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and

Iohn. 8. 43. 43.
Iohn. 10. 3, 3, 4, 5.

H 5 leadeth

Of the authoritie of the Scriptures

leadeth them out, & when he shall put forth his owne shepe, he goeth before the, & the sheepe follow him: for they know his voice. A stranger will they in no wise follow, but flie from him, for they know not the voice of strangers. Neither is it to bee doubted, that we become Christs sheepe through the power of the holy Ghost, that we follow not falsehood, errours, corruptions, and heresies, which are the voices of strangers: but heare the onely voice of Christ, that is to say, embrace the true and naturall sence of the Scripture. And Paule saith to the Corinthians: The naturall man perceiveth not the things of the spirite of God, for they are foolishnes vnto him: neither can he know *them*, because they are spirituallly discerned. But he that is spirituall, discerneth all things. And in the same place: The spirit searcheth the deepe things of God. And Christ also saith: The comforter, *which* is the holy ghost, shal bring all things to your remembrance, whatsoeuer I haue said vnto you. Also Iohn hath these wordes in his Epistle: The anointing teacheth you

1 Cor. 2. 14. 15.

1 Cor. 2. 10.

Iohn. 14. 26.

1 Iohn. 2. 27.

you of al things. Again: He that know-
 eth God, heareth vs. To be brieft, Au-
 gust. in the place lately cited saith: Ther-
 fore when as we were weake to finde
 forth the truth by cleare reason, and
 when as we had need of the authoritie
 of the holy Scriptures, for the same
 purpose, I began to beleue forthwith,
 that thou wouldest by no meanes giue
 so excellent authoritie vnto that scrip-
 ture throughout al lands, but that thy
 will was, that thou wouldest be sought
 by it, and wouldest be beleued by it.
 Behold it is God, I say, it is God, which
 hath established his holy bookes with so
 great authoritie in all nations. And Au-
 gust. addeth the cause why God will be
 sought through them, & why he wil be be-
 leued through them. I conclude therefore,
 that the scripture hath not her authoritie
 chiefly frō the Church. For the firmnes &
 strength thereof dependeth of God, & not
 of men. And the word being both firme &
 sure, was before the church. For y^e church
 was called by the word. * And seeing the
 doctrine of the prophets & of the apostles
 is the foundation of the Church, it must
 needes

1. Iohn. 4. 6.

Confess. 6. ca. 5.

* Epes. 2. 20.

Of the authoritie of the Scriptures

Eph. 3. 30.

needes bee, that the certaintie of the Church must consist in the said doctrine, as in her foundation and ground worke, before the said Church can take her beginning. * For if the Church of Christ were founded in the beginning by the writings of the Prophetes, and with the preaching of the Apostles: wheresoeuer the saide doctrine bee founde, certainly the allowing of the doctrine went before the Church, without the which doctrine the Church could neuer haue beene. And because the spirit of God wrought in the heartes of them, which heard the word of God, & read it, that they might acknowledge that it was not the word of man, but of God: vndoubtedly the worde of God receiueth authoritie from the spirit, and not from the Church.

The .x. Chapter.

How the canon of the new Testament was ordeined, and that it hath authoritie of it self, & from the authours thereof, & that the authoritie of the Church is maintained thereby.

They

They, which reason, that we haue receiued manie things to be beleueed of necessitie, by the authoritie of the Church, which are expessed in no part of the Scriptures, make this, as a great argument, as they thinke: that there are but foure Gospels onely, which may not be discredited without the perill of losse of saluation: and that it appeareth by no Scripture, that the other Scriptures, which we haue, are Canonically, & worthy credite. Neither are the titles thereof, the titles of the Scripture, but put to by others. Therefore say they if we shall receiue nothing, but that which is in the Scriptures, then shall wee not receiue the Scriptures themselves. Nowe that I may disclose the deceitfulnesse of this argument, the indifferent reader must know, that the Canonically Scripture hath her authoritie chiefly from the holy Ghost, by whose motion and inspiration it was set forth, as lately wee did declare. And after that, from the writers, vnto whome God gaue certaine and peculiar testimonies of the truth. Wherevnto is added the witnessse of the primitive Church

An objection of the aduersaries.

The canonically Scripture hath authoritie from the holy Ghost, and imparteth it vnto the authors thereof.

in

Of the authorit. of the Scriptures

in whose time those booke were published
& receiued. And they which haue the spi-
rit of faith, do not dispute peeuishly of the
receiuing of the said bookes, who recei-
ued them, or who reiected them: but ac-
knowledge in them the sweete sauouring
force of the spirit, by whose instinct they
were set forth. The canon of the new Te-
stament was ordeined by the authoritie
of God, and receiued by the Church of
the Apostles. Neither can I sufficiently
meruaile at their rashnesse, which saye,
that the authoritie of the church, hath gi-
uen canonical authoritie vnto certaine of
the scriptures, yea, and those the chiefe-
st, which otherwise neither of themselves,
neither of their authours, they could haue
had amongst vs. Words. Not the autho-
ritie of euery one, but of the Apostles, is
required, to make any writing in the new
Testament Canonical, or giuen by inspi-
ration from God. As well saith Tertul.
when as he confuteth the counterfeite gos-
pel of Marcion. First we do holde, that
a true Gospel must haue the Apostles,
for the authors thereof. Iohn sawe the
writings of three Euangelists, & allowed
them.

Tertul. contra
Marcionem. li. i.

hem. And by writing his Gospel, hee
made an ende of writing Gospels. And
therefore saith hee: And many other
signes truly did Iesus before the eyes
of his disciples, which are not written
in this booke. These are written that ye
might beleue, that Iesus is Christ the
sonne of God, and that in beleuing, ye
might haue life thorow his name. By
the which wordes, if we beleue the Fa-
thers, Iohn comended vnto the Church,
not onely his owne Gospel, but also the
Gospels of the other three Euangelists.
Therefore by y^e euident testimony of Iohn,
those things are written by the foure E-
uangelists to holy choise, which might suf-
fice the saluatiō of men, & not satisfie their
curiositie. Paule hath signed his Epistles
with a peculiar marke: so haue we: 2. Thes.
1. The saluatiō of me Paul, with mine
owne hand, which is the tokē in euery
Epistle. So I write. The grace of our
Lord Iesus Christ be with you all. A-
men. Upon these wordes Ambrose saith:
Because of corrupters of the scriptures
he witnesseth that he subscribeth the
salutation himselfe alwayes with his
own hand in euery one of his Epistles.

Iohn. 20. 30. 31.

2. Thes. 3. 17, 18.
Ambrosius.

that

Of the authorit. of the Scriptures

Theodore.

Rom. 16. 22.

Rom. 16. 24.

1. Cor. 16. 21, 22.
93.

that the Epistle might not be receiued vnder his name, which was not subscribed with his hand. And Theodore sayth: This did he adde moreouer, because of them, which presumed to carie about cousterfeit Epistles, teaching them to looke for the subscription. For this, sayth he, is the signe of mine Epistles. For I write the salutation my selfe in euery Epistle. Therefore hereby we learne, that this, [The grace of our Lord Iesus Christ be with you all, Amen] is vsually writtē by him, in stead of fare well: Thus farre Theodore. Whereupon is it, that in the ende of the Epistle to the Romans, when as he had set downe his vsuall subscription, The grace of our Lorde Iesus Christ be with you all, Amen. And had added newe salutations in the behalfe of other brethren, he repeateth the subscription the seconde time. In the ende of the first Epistle to the Corinthians he subscribeth thus. The salutation of me Paul, with mine owne hande. If any man loue not the Lord Iesus Christ, the same be Anathema maranatha. The grace of our Lorde Iesus

Iesus Christ *be* with you. Ambrose *bp.*
 on the same wordes sheweth the cause:
 The vsuall subscription of his owne
 hand. Also Theodoret sayeth: I haue
 indited the Epistle my selfe, and put to
 the salutation with mine owne hande,
 shewing to all men by those letters,
 that those things, which are written,
 are mine: He subscribeth the Epistle to
 the Galathians with these wordes: Bre-
 thren, the grace of our Lorde Iesus
 Christ be with your spirit, Amen. Upō
 the which wordes Theodoretus sayeth: Theodoretus,
 He put vnto his letters his vsual blessing
 as a certaine seale, putting them in re-
 membrance of the gift giue them, which
 they receiued not by the law, but by faith.
 Ambrose in the ende of the first to Ti-
 mothe sayeth: He subscribed with his
 owne hand saying: Grace *be* with thee,
 Amen. And the Apostle subscribeth the
 second to Timothe after this maner: The
 Lord Iesus Christ *be* with thy spirite:
 Grace be with you, Amen. Upon the
 which wordes Ambr. noteth: This is the
 subscriptiō of the Apostle, for he saith,
 it is his mark in euery Epist. And Tert.
 saith, prascriptiō

Gal. 6. 18.

Ambrosius.

1. Tim. 6. 31.

2. Tim. 4. 22.

Ambrosius.

Tertullianus de

Of the authorit. of the Scriptures

sayth, that the verie hande writings of the Apostles were conserued, euen in his time, in the Apostolike Churches. To be bryefe, Paule doth not onely confirme his Epistles with so great diligence by subscriptions, but also hath set them forth with much more riche and polished inscriptions, than other writers are accustomed. The same hath Peter done also, who hath commended Paul his Epistles to the Churches in expresse wordes. Iohn concludeth his canonically Epistle thus: These things haue I written vnto you, that beleue on the name of the sonne of God, that ye may know, that ye haue eternall life, and that ye maye beleue on the name of the sonne of God. Why should not this Epistle bee canonical, which was written to this end by the instinct of the spirite of God, that the faythfull might be assured of their saluation in Christ through fayth? The Epistle to the Hebrues, whether it bee Lukes, or Barnabasses, or Clements (the Church is vncertaine of the Authour, but most certaine of the spirit, and of the truth) saoureth such a grace of the Apostles

The Epistle of
Peter.

2. Pet. 3. 15.

2. Iohn. 5. 13.

The Epistle of
Iohn.

The Epistle of
Paule to the
Hebrewes.

posses diuinitie, that it easily defendeth
 it selfe from being reiected. The Epistle
 of Iames, being filled full of most whol. *The Epistle of*
 some precepts, well sheweth, that the au. *Iames.*
 thour thereof was Iames, the seruane of
 God, and of our Lord Iesus Christ, whe-
 ther he were the sonne of Alphe, or that
 Oblias, the matter is not great. For they
 were both worthe men: The one an A-
 postle, the other a Disciple, & the Lords
 cousin, of great authoritie in the Church,
 and among the Iewes also. I would ther-
 fore, that they should tell mee, which bee
 those chiefe bookes of the newe Testa-
 ment, which haue authoritie from the
 church, which they could neither haue of
 themselves, nor of their authours. And it
 may be gathered forth of those thinges,
 which I haue alledged now forth of the
 newe Testament, how the Canon of the
 Scripture of the newe Testament was
 made, and from whence the Canonickall
 Scripture hath that excellent authori-
 tie. Therefore the Church receiued this
 Canon from the Apostles, confirmed by
 no Councell, and deliuered it, as it were
 from hande to hande, vnto the posteritie.

Of the authorit. of the Scriptures

John. 21. 24.

The testimonie
of the Church
concerning the
Scripture.

Wherefore Iohn in the ende of his Gospel, addeth both his owne testimony, and also the witnesse of the Church, when as he saith: The same disciple is he, which testifieth of these things, & wrote these things, and we know that his testimonie is true. And this testimonie of the Church is not the devise of man, but necessarie, & such a confession, as is expressed by the truth of the thing it selfe, whereof we will increate more at large in the place cōuenient. And since they do so peeuishly contend, that the authoritie of the Scripture doeth depend of the Church, why do they not bring forth some canon, or decree of some countell, whereby holie scripture was approued, or confirmed? The primitive Church of the Christians found the bookes of the olde Testament, authenticall & firme: and by them approued & confirmed the articles of our faith. Afterwards succeeded the bookes of the Apostles, written by the inspiratiō of the spirite of God, which no decree of man confirmed. For Gods word is not subiect to mans will and pleasure, but contrariely, whatsoener the Churches ordeyned, they

they alwayes were careful, to proue it by the word of God, as it may be proued by the Cōfessels of best credite. So that well wrote blessed Siluianus Bishop of Mar- files: All other things, that is to say, the sayinges of men, haue neede of profes, and witnesses: but the word of God is a witnesse to it selfe: for it must needes bee an vncorrupt witnesse of truth, which vncorrupt truth speaketh. In deede the Councels haue made a rehearsall of the bookes of holy scripture written by inspiration from God, which some of the auncient fathers haue done also: as of the Greekes, Melito, Origines, and Eusebius Bishop of Cæsaria: and of the Latines, Cyprian Bishop and Martyr, and Hierome Priest. But long before their iudgement, the bookes of holie Scripture had diuine authoritie among christians, which they would haue had, although Councels had neuer bene celebrated. Notwithstanding the holy men of God thought good to giue forth their sentence also against the, which were wickedly set against y canonical bookes.

Siluianus de vero iudicio & prouidentia Dei. lib. 3.

If the Church were able to bring to

Of the authorit. of the Scriptures

All the authorit.
tie, which the
Church hath,
hangeeth on
Gods worde.

Matth. 28. 20.

Matth. 28. 20.

John. 16. 7. & 13.

pasle, that the Scripture might be recei-
ued, certainly she would haue perswaded
long before this time, Epicures, Tal-
mudikes, and Nabometistes to haue re-
ceiued it. For the authoritie of the Gos-
pel doeth not hang on the Church: but
what authoritie soeuer the Church hath,
it hangeeth wholly on the worde of God.
And if the authoritie of God his worde
decay, the authoritie of the Church must
needes decay with it. For if thou de-
maunde of them, howe they proue the au-
thoritie of the Church, or howe they bee
certaine, that it erreth not in the under-
standing of holy Scriptures, and in dis-
cerning them from others? They will
say: because it is gouerned by the holie
Ghost. And if thou saye: And howe
knowe you this? They will answer: be-
cause Christ hath promised, that he will
bee with the Church vnto the ende of the
worlde. And because he hath sayde also:
Where two or three are gathered in
my name, there am I in the midst
of them. And: I will sende the com-
forter vnto you, and hee will leade
you into all truth. These are the
things

things, say they, which perswade the
authoritie of the Church. But whence
take you these things, good men, but
foorth of holie Scripture? Where-
fore we must rather conclude, that the
Church hath her authoritie from the
Scripture. Therefore as no man bee-
meth, but the testimonie of the Church
is greatlye to bee weyed aboute the
woorde of G D D: so euery man well
seeth, that the authoritie of the Church
is of greate renoume therefore, because
it is sette foorth by the cleare light of
God his worde.

The xi. Chapter.

Howe vngodly and wicked it is,
to preache without the
warrant of holie
Scripture.

By those things, which we haue saide
of the worthinesse of the scriptures,
it is manifest, that that doctrine,
whiche the Prophetes and Apostles
haue

The Ministers
of the Church
must preach the
worde of God
onely.

haue deliuered to vs in writing, is the
foundation of our faith. Wherefore the
Ministers of the Church, and Prea-
chers, ought to learne hereby, what they
shoulde preach: euen the worde of God
onely set forth in the Scripture, and not
mens traditions, although they presume
to say, they bee God his worde, which
by no meanes they can proue, because
they be uncertaine, contrarie one to an
other, sometime abolished, and sometime
newly deuised, which by no meanes can
agree to the worde of God. Neither be
there any Apostolike Churches; wherein
the traditions of the Apostles be sincere-
ly kept. But wee will speake of tra-
ditions more at large in place conueni-
ent. Moreouer, Christ his sheepe are
not quiet, vntill they heare the certaine
voice of their shepheard. And the minde
desiring to liue to God, is not certaine,
vntill it vnderstande those things, which
it heareth to bee grounded vpon this
firste principle of Diuinitie: Thus
sayeth the Lorde. Christ his spouse
can not be quiet in minde, vntill she may
say: I heare the voice of my beloved.

Iohn. 10. 3.

Exod. 7. 17.

Cant. 2. 2.

Nowe his voice, according to the common rule of God his disposition towards vs, doeth not sounde any where more certainly vnto vs, then forth of holie Scripture. Well saide Chrysostome: If any thing be spoken without Scripture, the thought of the hearers halteth. But when the Testimonie of God his voice come forth of the scriptures, it confirmeth both the speache of the speaker, and the minde of the hearer. And Esaie hauing admonished the people to seeke after none, but God onelie, addeth he meanes also, saying: Get thee to the lawe and testimonie. Wherefore well sayde Augustine: Let our bookes be taken away from among vs, and let God his booke be brought foorth among vs. Heare Christe telling, heare the trueth speaking. Wee sayth also in an other place: Read vs this foorth of the lawe, foorth of the Prophetes, foorth of the Psalmes, foorth of the Gospell, reade it foorth of the Apostles writings, and we will beleue it. Againe: Vrge them to shewe some

I 5. manifest

Chrysost. in Psal.
95. 2. 1. 2. 3.

Esaie 8. 30.
August de unitate
ecclesie cap. 6.

Luke 16.19.

Galat. 1.8.

Testimonies of
the Fathers con-
cerning this
matter.

Of the authoritie of the Scriptures
manifest testimonies foorth of the Ca-
nonicall bookes. Remember that this
is the saying of the Lorde. They haue
Moses, and the Prophetes, let them
heare them. If an Angel from heauen
preach any other Gospel, Paul commaū-
deth, that he be accounted accursed.
Now if the Angels ought also to be in
subiection to God his worde, & to o-
bey it, then are they worthely brought
into this order, that if they doe other-
wise, They are iudged Devils. And al-
though that cannot come to passe, yet
such is the maiestie of the Gospel, that
to sette foorth the dignitie thereof, it
is not vnlawfull after a sorte to abuse
the name & dignitie of Angels. Where-
fore their wicked and cursed rathenesse,
which presume to preach in the church of
G O D beside the Scripture, is as it
were, stoned to death with the most graue
sentences of most holy fathers. Let vs
therefore recite some testimonies of the
Fathers.

Tertullian against Hermogenes,
saith; I reuerence the fulnesse of scrip-
ture

ture. Let Hermogenes his shoppe
shewe that it is written : If it be not
written, let him feare the curse
pronounced against them, which
adde, and take away from G O D
his worde.

Tertullian.

Apo. 33 18. & 19.

Saint Augustine likewise against
Petilian his letters in his thirde booke
and sixth Chapter hath these wordes :
If anie, I will not say if wee, but which
Paule added, * If an Angel from hea-
uen, shall preache, either of Christ,
or of his Church, or of anie other
thing, whiche pertayneth to faith,
or to the leading of our life, other-
wise then you haue receyued in the
holie Scriptures of the lawe and of
the Gospel, Let him bee accursed.
Wherevnto agreeth that also, whiche
hee writeth in an other place say-
ing : Let him whiche preacheth a-
ny other Gospel, bee accursed, or let
him reade it mee in the holie Scrip-
tures, and not be accursed. He saith also
in his treatise of Pastoures. Christ hath
appointed the mountaines of Israel the
authoures

*August. contra
contra litteras
Petil. an lib. 3. ca.*

** Gal. 1. 8.*

*August. de unitate
ecclesie cap. 12.*

*August. in Tract.
de pastoribus.*

Augustinus de
bono viduitatis
esp. i.

Gratian.

Of the authorit. of the Scriptures
authours of the holie scriptures. Feede
there that you may feede safely. What-
soever you heare thence, let that fa-
uour well vnto you : whatsoever you
heare not thence, refuse: that you wan-
der not in a cloude, gather your selues
to the meaning of the scripture. There
be the dainties of your heart : There is
nothing venemous, nothing from the
purpose : There be onely the most fruit-
ful pastures. Also in his booke of the good-
nesse of widowehood, in the first Chapter
he saierh: What shoulde I teach thee
more, then that, which we reade in the
Apostle? For the holy Scripture fashio-
neth the rule of our doctrine, least we
shoulde presume to be wiser, than wee
ought. Therefore let it be to me no-
thing else, to teache thee, but to ex-
pounde to thee the wordes of the tea-
chers.

In Gratian his xi. decree, and third
question, *whiche beginneth*, Is quipost,
you shall finde these wordes: Let
him be accompted as a false witnesse,
and a committer of sacriledge, which
saierh anie thing, or commaundeth a-
nie

ie thing, beside the will of God, or beside that, which is enidētly cōmaund- ed in holie scriptures.

John Gerson in the first parte of the examination of doctrines, citeth a cer- taine glose vpon this place: There appea- red vnto them Moses and Elias, talking with him: which is this: Euerie reuela- tion is suspected, which the lawe, and the Prophetes, and the Gospell doe not confirme.

John Gerson,

Mat. 17. 3.

Mar. 9. 4.

Luke 9. 30.

Hierome vpon the Epistle to Titus teacheth: Babling without the authori- tie of the scriptures hath no credite.

Hierom.

Basil in the sermon of the true and god- lie faith, saith thus: If the Lord be faith- full in all his woordes, and if all his commaundements be faithfull, then is the falling from the faith (in Greeke $\kappa\alpha\tau\alpha\rho\iota\sigma\iota\varsigma$) and the crime of pride ma- nifest: namely either to refuse any of those things, which are written in the Scriptures, or to bring in anie thing, which is not written in the Scriptures, considering that our Lord Iesus Christ hath sayde: My sheepe heare my voice. And a little before he saide also: A stran-

Basil.

Psal. 119. the 11
parte of 6. ver.

John 10. 27.

John 10. 5.

ger

Of the authorit. of the Scriptures

ger will they in no wise followe, but will flee from him, for they knowe not the voyce of straungers. And the Apostle by a humane example doeth vehemently forbidde, either to adde a-
Galat. 3. 15.
 nic thing to the holy scriptures, or to take any thing from them, when as he saith: Though it be but a mans Testa-
Basilus Morali- um Regula 80. cap. 21.
 ment, yet if it be allowed, no man reiecteth it, or addeth thereto. The same Basil saith also in his eighth rule of mo-
Rom. 14. 23.
Rom. 10 17.
 rals, and xxi. Chapter: What is the propertie of the faithful? Euen this, to be thoroughly perswaded in his minde, that those thinges are true and effectual, which are vttered in the Scripture, and to reiect nothing, or to presume to deuise any newe thing. For, if what-
Theophilaet.
 focuer is not of faith be sinne, as saith the Apostle: and if faith commeth by hearing, and of hearing commeth the woorde of G O D, without doubte, when any thing is without the holie Scripture, which cannot bee of fayth, it is of sinne.

Theophilaet vpon the Epistle to the Romanes the last Chapter saith: They which

which bring any thing beside the doctrine of the Apostles, bring in offences, and heresies, and dissensions, Chrysostome upon the Epistle to the Romanes, the last Homilie saith: Therefore there will be none offences, there will be no discordes, except some doctrine shal be deuised, which is contrary to the doctrine of the Apostles.

Chrysost.

Origen upon Mathew, the xii. Homilie saith: For the prooofe of all the woordes, which wee vtter in our doctrine, wee ought to bring forth the sense and meaning of the Scripture, to confirme that sense, which wee expound. For euen as all the golde, whatsoeuer is without the temple, is not halowed: so euery sense, which is without holie scripture, although it seeme to some woonderfull, is not holy, because it is not containd in the sense of the Scripture. Therefore we may not for the confirmation of our owne doctrine, take our owne interpretations: except it may be shewed, that they are holy, because they are containd in the holy Scriptures, as in certaine temples of God.

Origen,

Ambrose

Of the authorit. of the Scriptures

Ambrose.

Iohn. 4. 6.

An earnest and
necessarie ad-
monition.

A brieft collec-
tion of the Fa-
thers assertions
alleged in this
Chapter.

Ambrose in his fourth booke of Tri-
ginitie, saith: We doe rightly con-
demne all newe thinges, which Christ
hath not taught, because Christ is the
way to the faithful. Therefore if Christ
haue not taught that, which we haue,
we our selues iudge it also detestable.
It appeareth also by the most graue sen-
tences of the Fathers, that it is a verie
greate wickednesse, yea accursed and
execrable vngodlines, to preach anything
in the Church of God, beside the holie
Scripture. Wherefore I exhorde you,
(whose vsuall manner is, and that with
great solemnitie, to preache beside the
Scripture, and to abuse the simplicitie
of Christian people, whom you make
madde with your dutifulnesse and subtil
reasoning, and whom you bewitch) be-
ing wakened with so manie mosse graue
sentences of the men of God, to acknow-
ledge your detestable boldnesse, vanitie,
and rashnesse, and to leaue it of. For if
we beleue Tertullian, you ought to be a-
fraid of that curse, which is pronounced
against them, which adde to the Scrip-
ture, or take from it. If we geue credite

to Ambrose and Augustine, you are accursed, you are detestable, you are wiser than you ought to be, and you walke in a cloude: If we credite Gratian his decree, you are the false witnesses of God and committers of sacriledge: If wee will geue eare to Basil, you are manifestly fallen from the fapth, you are stayned with the crime of pride, and you teache sinnes: If we hearken to Chrysostome, and Theophylact, you bring in offences, heresies, and dissencions: If wee be of Origenes and Hieromes mind, you bee prophane and baine bablers, which deserue no credite. Therefore either cast alwaie and treade vnderfoote the authoritie and consente of the auncient Fathers, by your wicked impudencie, or else confesse your selues to be, as you are, euen wicked and cursed persons, and repene with the true sorowe of the hearte, and with true groninges.

R.

The

Of the authorit. of the Scriptures

The xii. Chapter.

That the true Church is to be sought
in the Scripture, to be inclu-
ded therein, and to be
esteemed by the Scrip-
tures.

Iohn 8.47.

Iohn 10.4. & 5

Ephes. 2. 20.

Ephes. 5. 26.

1. Pet. 1. 23.

* Mat. 3. 2. &

Luke 17. 21.

Christ pronounceth in the Gospel, that they are of God, which heare God his words: that they are his sheepe, which confesse his voyce, to be the voice of the Shepheard, and esteeme the voice of euerie one else, to bee the voyce of a straunger. By the same reason the spirite by the mouth of Paule doeth pronounce, that the Church is built vppon the foundation of the Prophetes, and Apostles. And that the Church is sanctified vnto the Lord, in the fountaine of water in the word of life. He teacheth vs the same more plainely by the mouth of Peter also, whē as he instructeth vs, that the people of God, are bozne anew of incorruptible seede, by the word of God, which liueth & lasteth for euer. To be brieife, the preaching of the Gospel is called * the kingdom of God, wherby the heauenly king

god

gouerneth his people. Therfore God his word is the chiefest marke to knowe the church by, commended vnto vs, euen by the Lorde himselfe. For this cause Augustine disputing against Petilian, what the church is, and where it is, will not haue it sought & pointed forth in the wordes and rumours of men, noz in Councils, noz in signes, and wonders, but in the Canonicaall Scriptures. Let vs not heare (saith he) this say I, this saiest thou: But this sayth the Lord: There be the bookes of the Lorde, vnto whose authoritie both of vs do agree, both of vs yeeld credit. There let vs seeke the Church, there let vs discusse our cause. Againe: Let those things be takē away, which we recite one against an other, not forth of God his Canonicaall bookes, but from some other places. Some man peradventure will aske: And why wil you haue those things taken away? Because I will not haue the holy Church pointed forth by mans doctrines, but by God his oracles. Also: Whatsoever they bring, or from whence soeuer they recite it, Let vs rather heare the voyce of his Shepherde, if wee be his sheepe.

God his worde is the chiefest marke, wherby the Church is known.

August de vnitatē ecclesie cap. 3.

John. 10. 4. & 5.

Of the authorit. of the Scriptures

Augustinus de
Pastoribus cap.

4.

Iohn. 10. 27.

Note.

Therefore let vs search forth the church
in the holie Canonickall scriptures. He
sayeth moreouer in his booke of pastours
the iiii. Chapter. I aske after the voyce
of the Shepheard. Read me this forth
of a Prophet: Reade me this foorth of
a Psalm: Recite it foorth of the lawe:
Recite it foorth of a Gospel: Recite
it foorth of an Apostle. Forth of them
doe I recite the Church dispersed in
all the worlde, and the Lorde saying:
My sheepe heare my voyce, and folow
me. Let mens writing be taken away,
let the voyces of God sounde. Againe
in the xvi. Chapter he sayeth: Let them
prooue their Church, if they can: not
in the speeches and rumors of the Afri-
canes, not in the Coucels of their owne
Byshops, not in the writings of certain
disputers, not in signes and deceitfull
woonders (for against these things we
are prepared & warned in the word of
the Lord) but in the appointment of
the lawe, in the foretellings of the pro-
phetes, in the songues of the Psalmes,
in the voyces of the Shepheard him-
selfe, in the preaching and labours of the

the Euangelists, that is to say, in all the Canonick authorities of the holy bookes. Item, Let him not say: It is therefore true, because this man, or that man wrought these or those miracles: or because men doe pray, and are hearde at the memories of our dead: or because these things or those things happen there: or because this man, or that woman hath either seene watching, or dreamed sleeping such a vision. Let these things be taken away, beyng either the deuises of lying men, or the illusions of deceitful Spirits. For neither doe we say, that we ought to be beleued therfore, because innumerable Bishops of our fellowship haue comended that church, which we hold: or because it is preched in the councels of our felowes: or because so strange miracles either of graunting of requestes, or of healinges be wrought, throughout al the worlde in holy places, which our communion & fellowship do frequent. These be the documents, These be the foundations, these be stayes of our cause, sayeth Augustine.

Of the authorit. of the Scriptures

Chrysost.
Mat. 24. 16.

Unto him agreeth Chrysostome by
pon Mathew the fourtie ninth Homilie.

Let them which be in Iurie; flee into
the mountaynes: That is to say, Let them which
be in the profession of Christ his Religion flee to the
Scriptures. It followeth: And why doeth he
commaunde all Christians at that time to resorte
to the Scriptures? Because in that time, wherein He-
resie possessed the Churches, there coulde bee no
proofe of true Christian religion, neyther coulde
there be any other refuge of Christians, beeving de-
sirous to knowe the trueth of saych, but the diuine
Scriptures. For before it was shewed many wayes,
which was the Church of Christ, and which Gen-
tilitie. But nowe they which are desirous to know,
which is the true Church of Christ, can knowe it
by no meanes, but onely by the Scriptures. Why?
Because all those thinges, which bee proper to Christ
in trueth, heresie haue also in Schisme Churches
alike, and diuine scriptures alike, Bishoppes alike, and
all other orders of the Clergie: Baptisme alike, the
Euchariste alike, and all other thinges, and to be
briefe Christ himselfe. Therefore if a man be willing
to knowe which is the true Church of Christ, whence
shall he knowe it in so great a confusion of similitude,
but onely by the Scriptures? He addeth more:

• Of sacrament
of thankesge-
uing in the
Lords Sup-
per.

ouer: The Church of Christe was knowne be-
foretime euen by the manners, when as the conuer-
sation eyther of all Christians, or of many, was holier:
whiche was not to bee founde among the wicked.
But nowe we are Christians become, eyther such, or
woorse, as are Heretikes, and Infidels: Yea, and
these

there is greater sobernes of life found among them, although they be in schisme, then among Christians. He then, that is desirous to knowe, which is the true Church, whence may he knowe it, but onely by the Scriptures? Therefore our Lorde knowing, that there should be so great a confusion of things in the last daies, doth therefore command, that they which be Christians, being desirous to receive the confirmation of the true faith in * Christianitie, should flee to none other thing, but to the Scriptures. Otherwise if they shall regard any other things, they shall fall into offence and perish, not vaderstanding which is the true Church.

Hitherto Chrysostome.

* That is, in the true profession of Christ his religion.

It is therefore manifest, by these instructions of these most wortheie doctours of the Church, as also by the scripture it selfe, that the Church is to be sought and proued in the Canonickall Scripture, not in the speeches & rumours, or maners of men, whatsoeuer they bee: not in Councils, not in the successions of Bishops, not in the writings and disputations of men, not in miracles, not in visions, reuelations, or any other thing. Because wee are deceyued by likelyhoodes in so great a confusion of thinges, and because wee can not knowe certainlie, by anye other meanes, but onely forth of the Canonickall bookes of Scripture, which is the true Church. That is there-

Of the authorit of the Scriptures

foze false, which the Papists dreame, that this or that ought therefore to be beleued, because that visible companie, which hath the title of the Church, hath obserued it, and doeth obserue it, although it can be proued by no testimonie of Scripture. For the late cited sentence of Augustine is true. If any, either Apostle, or Church, yea, or Angel from Heauen, shal preach vnto vs of any thing, which pertaineth to our faith, or life, otherwise thā we haue receiued in the Scriptures of the law and of the Gospel, let him be accursed. Therefore forsomuche as the Church is to be sought, & knowen, by the holie Scripture, considering, that, as wel by the testimony of the scriptures, as of the Catholike Church her selfe, shee ought to bee sought and tried no where else: Then must not the Scriptures bee esteemed and depend of the Church, but the Church rather of the Scriptures: & then truely shal not the Scriptures haue al her estimation & al her authoritie from the Church, but rather the Church from the Scriptures.

Augustinus contra
litteras Petil.
lib. 3. cap. 6.

The

and of the Church. 69

The .xij. Chapter.

Of the dueties of the Church about
the Scriptures: and first of this, that
she keepeth the holy bookes
of the Scripture, as a
witness.

WE haue hitherto declared by
many strong and firme argu-
ments, that the authoritie of the Cano-
nicall Scripture is pearlesse, and most
excellent, from whence the authoritie and
excellencie of the Church commeth, and
whereupon it stayeth it selfe. And the
Church doeth not ouerrule our sayth, as
they naughtely thinke. For although the
duetie of the Church be, to preach, to ad-
monish, to repproue, to witnesse, and to set
forth the holy Scriptures plainly, yet
doth she not require to be beleued, but be-
cause she speaketh the words of God. And
the church hath iiii. goodly offices about
the Scriptures. First, she keepeth safe
the bookes of holy Scripture as a wit-
nesse. Secondly, she preacheth and publis-
heth them. Thirdly, she discerneth them
from

The foure
functions of
the Church a-
bout the scrip-
ture.

Of the authoritie of the Scriptures

**The Church
keepeth the
Scripture as
a witnesse.**

**Ambrosius de Pa-
radiso, cap. 12.**

**A plaine and
apt similitude.**

from counterfeites. Fourthly, shee interpreteth them. And these functions proue not, that the Church hath authoritie ouer the Scripture, as many foolishly suppose. For whereas the Church keepeth the scripture safe as a witnesse, it cannot bee inferred thereby, that it is lawfull for the Church, to peruert or change anie thing in the bolde Scriptures. For so should she weaken the force of her testimonie, and shew her selfe to be an vtrustie witnesse: And this would be a corrupting, and not witnesse bearing: For the pure and simple soume of the commandement, (sayth Ambrose) is denounced by earnest testimonies to be kept. A witnesse, for the most part, when as he addeth any thing of his owne deuising, to the orderly report of things done, staineth the whole credite of his testimonie, by the lying report of the part. Nothing must therefore be added, although it bee neuer so good. It is a common vse to committe publike and priuate euidences to recorders, whome commonly men call Notaries, to keepe and conserue with all diligence: and yet

no wise man will say, that they may lawfully chaunge any thing, that is contemned in them. And it is not to be beleueed, that the authoritie of the sayd Notaries is of greater strength, than was their willes, which requested that those things might be so recorded. Neither is it any matter, that the Church receiued the worde of God deliuered by liuely voyce, before it was committed to writing. In deede the worde ($\alpha\gamma\alpha\phi\alpha$ that is to say) unwritten, in time is before the worde, which afterwarde was written: yet both were bestowed vpon the Church, being of one authoritie, and of like efficacie. For the Scripture sayeth of the worde written: They haue Moses and the Prophets, let them heare them. And as it was then the duetie of the Church, to heare GOD speaking in the writings of Moses and the Prophetes: so is it now the duetie of the Church, to heare Christ with all reuerence speaking in the writings of the Euangelists and Apostles, & to embrace the instruction of the Spirit. Although the honour of the Church

Luke. 16. 29.

Of the authoritie of the Scriptures

Church be great, that shee is chosen of God, to be, as it were, the keeper and sender of this most excellent and worthe treasure, yet maye the Church by no meanes either wreith, or change, or corrupt those writings, but ought as a faithfull keeper, with chiefe care and prouision, to keepe the bookes of holy scripture vncorrupted, for them which shall come after.

The xiiij. Chapter.

That the Church publisheth the worde of God.

The Church
publisheth the
Scriptures.

WE said, that the second dutie of the Church about the Scripture is, to publish and preach the wordes committed to her by God. Wherein the Church is like to a crier, who although he doe proclaime the Edictes and commandements of Princes & Magistrates, yet is he not aboue them, or of equall authoritie with them: but all his indenuour is, to pronounce all things faithfullly, as he hath receiued them from the Princes
and

and the Magistrates: and if he doe otherwise, he may worthily bee holden for a traitour. Well sayeth Chrysostome: For as the crier proclaimeth to all that are present in the stage, so do we (saith the Apostle) proclaime publikely, with this condition, that we adde nothing, but that we proclaime those thinges onely, which we haue heard. For this is the vertue of a crier, to publish those things truly, which are committed to him, not to adde any thing, or to change, or to take away. Tertullian agreeth with Chrysostome, saying: We may not follow our owne appetite in deuising any thing of our selues, neither may we choose any thing, which any other hath deuised, wee haue the Apostles of the Lord for our authors, who chose not any thing of their own iudgement, which they might bring in, but saythfully assigned to nations the doctrine receiued of Christ. Therefore though an Angell from heauen preach otherwise, we may call him accursed. Let vs therefore auoyde them, which intrude mens deuises and traditions

Chrysost. in Tit.
Homilia. I.

Tertul. de pra-
script. Heretic.
Marke.

Of the authorit. of the Scriptures
ons as necessarie to bee obserued and be-
leeued, & let vs heare with all attentue-
nesse the sincere preaching of the Gospel
in the Church, and reuerence it.

The .xv. Chapter.

That the Church discerneth the
bookes of holy Scripture
from Apocryphal, and
counterfeit,

The Church
discerneth the
counterfeit
bookes from
the true.

Thirdly, forsomuch as the Church
is indued with the spirite of God,
we doe confesse, that it is her function, to
discerne the sincere and true bookes of
holy Scripture from the counterfeit, and
Apocryphal. So hath the Church dis-
allowed and reiected the Gospel of
Thomas, of Bartholomewe, of Thad-
dee, of the Nazarites, of Nicodemus
as also the actes of Peter, the diuers re-
uelations of the Apostles, the Booke of
the Pastour, and such like. Contrarily,
shee hath allowed and receiued the four
Gospels, which wee haue, and the wri-
tings of the Apostles, which in these
daies

dayes we reade in our Churches. And although the conseruation of the assured bookes of the Prophetes and Apostles, as of a certaine Diuine Treasure, be the singular worke and benefite of G D D, notwithstanding both the diligence and authoritie of the church is to be acknowledged herein, which hath partly giuen forth her Testimoniall of the assured writings, and hath partly by her spirituall iudgement refused the writings, which are vnworthie, and which agree not with the rest of the writings of the Prophetes and Apostles. Which was so much the more easie, because (as saith Augustine, they wrote in suche a time, wherein they were thought worthe to bee allowed, not onely of the Church of Christ, but also euen of the Apostles, who then remayned alieue. But to discerne Bookes, is not to bee of greater authoritie, than are the sayde Bookes, as some foolishly dreame. For when as the King his letters be brought, some gouernours of Cities, and presidentes of Prouinces, are able by vñe and ciuill skill sufficientlie to

To discerne, is not to be of greater authoritie.

Of the authorit. of the Scriptures

to iudge, whether they be true letters or
forged, which are deliuered them in the
Kinges name: and yet may they not at
their owne pleasure, either change, or
wrest them, when they shall perceiue,
that they are not counterfeited or feigned.
And wee may not otherwise esteeme of
the Church. Who although she haue gi-
uen forth her saythfull testimonie to the
bookes of holy Scripture, and not to the
workes of other, who peraduenture did
not onely digresse from the truth of the
hystorie, but also reported many things,
which are cleane contrarie to the olde
testament, and to the other Euangelists:
yet may shee not otherwise vnderstande
or ordaine any thing, then God hath defi-
ned and taught in these bookes of holie
Scripture. But if they, which being
lighted by the holy Ghost, acknowled-
ged the holy Scriptures to be the words
of God, had beene asked whether they
would haue preferred their owne autho-
ritie before the scriptures: They would
neuer haue done it. Nay contrarily, ha-
uing acknowledged and receiued the
said Scriptures, they submitted them-
selues

selues wholly vnto them, and esteemed them as the most certaine rule, guide, and direction of their faith & life. Wherefore this is a weake and feble argument. The Church accepted, and discerned the books of holy Scripture from other: Therefore the authoritie of the church is more excellent. For we also acknowledge one true God, and allow Iesus Christ, and put difference betweene him and Idols, and betweene him & the Diuel, and yet cannot inferre hereupon, that we are more excellent than Christ, or God. In like manner our minde alloweth and receiue the prouocations and motions of the holy Ghost, to reade, to pray, to liue chastly, and discerneth them from the wicked entisementes of the worlde, of the Diuell, and of the fleshe, and yet our minde may not therefore be called, either better, or more excellent than the holy Ghost. Again when a man endued with the perfect knowledge of Philosophie, shall receiue Plato or Aristotle or Galen, as noble Philosophers, and shall preferre them before Epicure, Aristippus, and Democritus, shall hee in

A weake argument.

L.

considera.

Of the authorit. of the Scriptures

consideration, of this his iudgement presume to preferre his owne authoritie before Galene, or Aristotle, or Plato? And there be many men of so perfecte iudgement, that they can discern the counterfeit verses of Virgil or Ouid, from their true verses, & yet are they in knowledge farre inferiour to Virgil and Ouid. Euen so the Church ought not for this cause to preferre her credite, or authoritie, before the holy Scriptures. This argument, as we saide, is weake, and the Maxime, w^{ch} they gather hereof, is false. Those thinges, which the Church hath deliuered and proposed, euen without any testimonie of Scripture, ought to haue the same authoritie, as hath the Canonickall Scripture, vnto wh^o the church haue geuen authoritie. In deede the holy Scripture is allowed by the common consent of the Church, but this consent is not mans deuise, but a necessary confession, and an expresse testification proceeding of the trueth of the matter. And yet the Church, by meanes of this testification, hath not reputed her selfe greater, or more excellent then the Scripture, but hath reuerently

A false Maxim.

uerently committed her selfe to the gouernement of the Scripture.

It is therefore plaine by the premises, howe the Church standeth towarde the worde of God written. Shee is the faithfull keeper & defendour of the worde, she extolleth it, by witnessing with it, by setting it forth, by preaching it, by defending it, by mainteining it. And yet doeth shee depend wholly of it, as of the rule of her sayth: shee changeth nothing, shee altereth nothing, shee addeth nothing, shee taketh away nothing. Shee is as it were a Notarie, which keepeth safely testaments, when as notwithstanding hee hath no authoritie aboue the last will of the testatour: for if hee shoulde chaunge or alter it, hee shoulde not bee taken for a faithfull Notarie, but for a falsifier and a forger of testaments.

Of the authorit. of the Scriptures

The. xvi. Chapter.

Of this saying of Augustine: [I would
not beleue the Gospel, but that
the authoritie of the Church
mooueth mee also.]

BEcause the Pope his side doe see,
that the Scripture maketh against
them to diminish the authoritie thereof,
they contende, that the authoritie of the
Church, the title whereof they doe pre-
tende by their deuises and decrees, is ra-
ther to be esteemed, than of the Scrip-
tures, because the Scriptures cannot
retaine their credit without the Church.
But how baynely they dispute hereof,
we haue already shewed by many most
strong argumentes. But they object vnto
vs the authoritie of the holy man of God
Augustine, which wrote thus against
the Epistle of a Manichee, which they
call Fundamenti: I woulde not be-
leue the Gospel: but that the autho-
ritie of the Church mooueth me also,
Notwithstanding Augustine thinketh
not, that the authoritie of the Church is
greater

Augustinus contra
Epistolam
Manichæorum
Fundamenti
cap. 5.

greater than the authoritie of the woorde
 of **G D D**, neither doeth hee graunte
 vnto the Church authoritie, to ordeine a-
 nie thing against the woord of God, or to
 make newe articles of the faith, or to a-
 bolish the articles deliuered in the woord
 of God: he onely deemeth the Church to
 be a teacher and a witnesse. We could
 not beleue the Gospel, were it not, that
 the Church taught vs, and witnessed
 that this doctrine was deliuered by the
 Apostles. The same Augustine in the
 xxviii. booke, the second chapter against
 Faustus writeth, that the Manichees
 ought so to beleue the first Chapter of
 Mattheue *which those heretikes recei-
 ued not*, to be written by Matthew, as he
 did beleue the epistle, which they called
 Fundamentum, to be Manichees, be-
 cause it was so kept by their ancetours,
 and deliuered from hand to hande. Hee
 writeth that he was also moued by a-
 greeable testimonies of the first Church,
 not to doubt, that these bookes were de-
 liuered by the Apostles, and by them
 which are worthe credit. Therefore here-
 vpon it is, that the Church moueth vs

Augustinus con.
 Faustum, lib. 28.
 cap. 2.

The primitive
 Church moo-
 ueth vs also to
 beleue.

Of the authorit. of the Scriptures

also to beleue the Gospel, because thee
keepeth the holy Scriptures faithfully,
preacheth them, and discerneth them
from others. And he speaketh of the pri-
mitiue and Apostolike Church, as
Gerson Chauncellour of Paris, a man
in his age most excellent, doeth in the
same place most wisely say: Hee taketh
the Church for the primitiue congre-
gation of those faithfull, whiche
hearde Christ, and sawe him, and
were his witnesses. For whilest the
Apostles, and Disciples of Christ
were yet lining, when as diuerse Gos-
pels were sette forth in the Church,
they, which had scene Christ, and hearde
his Apostles, coulde witnesse, what was
naturall, and what was Bastardlike.
In like manner Tertullian and Irenaeus
commende vnto vs the authoritie of the
first Church, receiue the writings ap-
prooued by the Catholike consent of the
first Church, and did therefore sende he-
retikes to the Apostolike Churches, be-
cause they did not receiue the whole
Scriptures: Wherefore they woulde that
they shoulde receiue the estimation of the
Script

Gerson.

Tertul. de pra-
script. Heret.
Irenae lib. 3.
cap. 3.

Scriptures, from those churches, where in it was manifestly knowen, that the Apostles taught. For it was euident, that those Churches had bene continually the witnesses and keepers of the bookes of holy Scripture: and yet they did not for that cause ordeyne that the authoritie of the Church ought to be preferred before the Scriptures. But if the Apostolike Church be not preferred before the Scripture, muche lesse ought this congregation of mitred men, whiche are not so aptly termed the Church, as the corruption and eating canker of the church, to be preferred before the sayde Scriptures.

But they objecte against vs this rule, which is commonly spoken of by Logicians: Whatsoever it is, that is the cause that any thing else is indued with a qualitie, the same thing shall rather be iudged to be indued with the same qualitie. Herevpon they reason in this manner. If the scripture haue her authoritie because of the Church, then doeth it followe, that the saide authoritie is rather in the Church, then in y^e Scriptures.

A Parime in
Logike.

A deceitfull ar-
gument.

Of the authorit. of the Scriptures

But these felowes ought to knowe, that this sentence giuen forth by the Logicians, hath place in finall causes. For if a man for healths sake vse a medicine, he rather desireth health, than the medicine. But that manner of reasoning is not effectuall in efficient causes, excepte the whole and totall cause be contained in the argument. For although men, which drinke wine vnrmeasurably, become drunke, we cannot thereupon conclude, that the wine is rather drunke than the men: because all the cause of drunkennesse is not in the wine, for it is required also, that it be concocted in the belly, and that the vapours be sent vp, which may trouble the brayne. Molo the Rhetoritian instructed Cicero in Oratours arte: and yet is it not concluded thereby, that Molo was more skilfull in that science, than was Cicero, because the maister is not the whole cause of learning, for witte, studie, and diligence is also required for the attaining thereof. Euen so the Church is not the totall and whole efficient cause of that credite and authoritie, which the holy

Scrip.

Scriptures haue among the faithfull. God himselfe hath laide the foundation of them with so greate authoritie, that their certaintie is confirmed by the inward perswasion of the holy Ghost, as lately wee shewed. The Testimonies of men, which are set forth for the confirmation of Scriptures, shall not be in vaine, if they followe that chiefe and so- ueraigne Testimonie of the holy Ghost, as second helpes of our weakenes: wherefore Augustine wrote wisely: Except the authoritie of the Churchemoo- ued me also: For hee saide not simplie, Mooued me. And euen as Augustine among other things, mooued by the authoritie of the Church, witnesseth, that he chooseth rather to beleue the Gospel, than the Manichees: so ought wee al by good reason to be mooued by the authori- tie of the same Church, to beleue the di- uine preaching of the doctrine of the Gospell, which shineth nowe againe among vs, and of Christ, whom the church commaundeth vs alway to beleue, rather then the deuises and decrees of all Popes, and all their partakers. And

Of the authorit. of the Scriptures
thus you see plainly, that this saying
of Augustine, w^{ch} they w^{ro}gfully wrest
for themselues, maketh also against
them as before we haue proued.

The .xvij. Chapter.

Of the gift of interpretation.

The true vn-
derstanding
and interpreta-
tion of the scrip-
ture belongeth
to the Church

Irenæus, lib. 5.

Apoc. I. 12.

Furtherly, the true vnderstanding of
interpretation of the Scripture be-
longeth to the Church. For she holdeth
the foundation, and hath the gift of in-
terpretation, but sometime purely, and
some time vnpurely. According to
this gift the Church in times past deter-
mined & defined most chiefe, most graue, &
moste harde controuersies of doctrines
foorth of the Scriptures. For the church
(as sayth Irenæus doth alway preache)
trueth, & is the seauenfold lampe $\epsilon\pi\tau\alpha\lambda\upsilon\chi\nu\omicron\varsigma$ bearing Christ his light. So much
the lesse are those wanton wits to be boyn
with, which doe despise the catholike vn-
derstanding and consent of the Church,
and al counsels without difference, and
deuise newe opinions wickedly wresting
the

the Scriptures. Therfore for so much
as the gift of interpretation is in the
Church, it is necessarie to heare the
Church teaching, when shee doeth
either interpret those thinges, which are
set forth in the Scriptures, and holdeth
forth the torch to put away the darknes,
brought into holy Scriptures by here-
sikes: or else proposeth those thinges,
which although they be not set forth in
expressed woordes, are yet prooued by
comparing of place with place. So doe
the godly receiue most willingly all the
determinations of the Councils of Nice,
of Constantinople, of Ephesus, and
of Chalcedon. But this gift is not
bounde to certaine persons and pla-
ces, being at sometimes in more, at
sometimes in fewer, sometimes bet-
ter known and more pure, sometimes
lesse known and not so pure: Euen as
saith Paule, that some builde on the
foundation hay and stubble. And two
thinges, namely the Testimonies of
Scripture truly agreeing & the Catholike
consent, will shew who they are, which
haue

I. Cor. 3. 12.

Of the authorit. of the Scriptures

The Catholike
consent.

haue this gift. And the Catholike consent is the agreement of the Fathers, of the Prophetes, of the Apostles, and of all, whosoever agree with their Testimonies in iudgement and signification. But because this gift is not alway manifest enough and pure in the church, many cautions are needefull.

How interpre-
tations must
be tried.
Rom. I 2. 6.

The same also teacheth, that Prophecies, that is to say, interpretations ought to be according to the proportion and measure of faith. Rom. xii. Therefore interpretations must be examined, whether they be of the proportion of faith, whether they agree with the rule of charitie, whether they consent with the Scripture giuen from God. For if any thing be affirmed without god his word, the vaine names of the Church, of the fathers, & of Councils, are pretended to no purpose, wherein the Angels may not be hearde. Neither is it the duetie of the Church to speake, but to heare her husbände speake, accordinge to this saying of the Psalm: Hearken (O daughter, and consider, Incline thine care. And the Fathers of the right
faith

Gal. I. 8.

Psal. 45. II.

faith would not haue the ir writings to be reade with anie other condition, but that they might be corrected in the balance of God his written woorde, as in the apt place we haue taught. It is not the parte of Councils, to set forth a new woorde or doctrine, but to mainteine the woorde or doctrine receiued from their auncetours, against Heretikes, which withstand it. The Synodes, which haue doone otherwise, be the councils of the vngodly, and the seates of the scornefull, which we are commaunded to auoyde, that we may be blessed. To be brieife, so farre forth doeth the Church holde the true vnderstanding, as it doeth carie with her the light of Christ: without this light, it hath stubble and superstitious constitutions.

And this may not be affirmed, that the true vnderstanding of Scripture is in subiection to them, which are willing to rule like tyrants, and not to submit themselves to the woorde of God, but to haue Gods woorde subiect to their decrees. For these fellows carie not the light of Christ, but darken the cleare light, by their

• Psal. l. r.

The interpretation of the Scripture is not in subiection to tyrants.

Of the authoritie of the Scriptures

their deuises, yea rather choke by Gods trueth with their most grosse darkenesse. These stately men are the wicked depauiers of the truth which doe not apply their minde to the Scriptures, but draw and peruert the minde of the Scriptures to their will. And what manner of interpreters they are, a man may easely perceiue by these thinges, which I will alledge. Christ reaching forth the cuppe in the Supper sayeth: Drinke ye all of it. Marke addeth: And they all dranke of it. But they in their interpretation say, not al, but the Priestes onely. The Epistle to the Hebrues pronounceth, that Wedlock is honorable among al men. They say: Not in all men, but in Aie men onely. Paule sayeth: If they cannot abstaine, let them marry: But these felowes by their ordinances and expositions exclude a good part of the world fro marriage. Christ sayeth to his Apostles: The Kinges of nations be Lordes ouer them: But ye shall not be so: But they woulde haue vs to departe from the most manifest meaning of

A Demonstration of the false interpreting of the Scripture.

Mat. 26. 27.

Mat. 14. 23.

Heb. 13. 4.

I. Cor. 7. 9.

Luke. 22. 25.

the place, and to receiue I knowe not
 what maner of interpretations. The
 Lawe of God forbiddeth the setting
 vp of Images to be wooshipped: but
 they will haue Images to be, and to
 be wooshipped in Temples and in O-
 ratories. Paule sayth: Let no man
 iudge you in meate or in drinke: And
 yet they brought in the superstitious
 choyle of meates, so that they accompt
 it an offence more haynous than adulte-
 ric, to eate fleshe on the Friday, or in
 Lent. The Scripture decreeth, that
 wee are iustified by fayth without
 woorkes: but they by their expositi-
 on contende that wee are iustified by
 woorkes. I beseech you, is this to in-
 terprete the Scriptures, or to shif-
 tethem of? What man is there so blinde,
 which seeth and perceiueth not, that
 their gloses be altogether cleane con-
 trary to the text? They haue adiudged
 this power of interpreting y^e Scriptures
 to be, as it were, their owne of right, and
 to them onely appertaining, that they
 may at their pleasure bring into the
 Church

Exod. 20. 4. 5

Deut. 5. 8. & 9.

Col. 2. 16.

Rom. 3. 24.

Gal. 2. 16.

Ephes. 2. 8. & 9.

Of the authoritie of the Scriptures

Church strange iudgements and vnknown doctrines, and that they may, as shall seeme best vnto them, fight against the word of God. For their right of authenticall interpretation will take awaie all scruple. Neither can there be anie testimonie objected to the contrarie, be it neuer so cleare, be it neuer so strong, but they will by one meanes or by an other shift it of. For they will verie easely escape by one caull or an other, because against all contrarie reasons this shalbe a brazen walle. Thus the church iudgeth. If anie man haue say they, the interpretation of the Church of Rome, touching any place of Scripture, although he neuer knowe, nor vnderstande whether it doe, or how it may agree with the words of Scripture, yet hath he the verie word of God. Nowe the interpretation of the Church of Rome shalbe: Behold heere are two swoordes, that is to say the Bishoppe of Rome hath the administration of either swoorde, both of the spirituall, and politique. Elizeus by a miracle made bitter waters sweet, by casting salt into them: that is, there must be in the Church

The interpretation of the Church of Rome.

Luke. 22. 38.

4. Reg. 2. 21.

Church exorcised water, and hallowed
salte, whose efficacy we must beleue to
be of great force against the Diuell and
against sinnes. This doe in the remem-
brance of me; That is, Priests must of-
fer in the Masse, the body and blood of
the Lord for the quicke and the dead. If
thou reeldme, that these be corruptions,
not interpretations, thou shalt heare
them say: The Church sovnderstādeth
these places: And wilt thou reiect the
interpretation of the Church? There-
fore no man maie presume to gainesay
this Dictatourlike & Hierozlike power
of interpreting, which doubteth not thus
to peruert the wordes of Scripture ac-
cording to their owne opinions.

The Priests, Scribes, & Pharisees
of the Jewes in times past dealt none o-
therwise; but Christ that true Priest hath
confuted their wicked and puerse inter-
pretations. God commaunded in the Law:
Honour thy father and thy mother:
but the Priests moued through couetous-
nesse, set this commandement at large,
and weakned it, by absolving the children
from the burden of nourishing their Pa-

Luke, 22, 19.

1. Cor, 11, 24.

Examples of
falle interpre-
ting forth of the
Gospel.

Exod. 20, 12.

Deut. 5, 16.

Of the authorit. of the Scriptures

Matth. 15, 6.

Mat. 7, 13.

Mat. 23, 16, 17, 18,

19, 20, 21, 22.

Matth. 5 from
the beginning
to the end.

15910 15911 15912

2. Cor. 14. 39.

Hieronymus in

Apologia de lib.

contra Iovinianū

rentes, perswading them to offer dain-
tie and fatte oblations, which might
profite their parentes more than foode.
The Lorde hath gainsayde them, and
witnessed that the commaundement of
G D D is corrupted and made of none
effect by this craftie interpretation.
They did also dispense with oathes, and
taught that some oathes were strong, &
some weake: and here the Lorde oppo-
sed himselfe also against their false expo-
sitions, and confuted their interpretati-
ons. They taught also, that the Lawe
of God is fulfilled by outward discipline,
if men doe conformance them selues there-
unto by outward woorkes onely. But
Christ laying away their peruishe gloses,
hath declared, that the Lawe doeth not
onely require outward woorkes, but al-
so godly and holy motions of the minde.
Therefore let the Lawe of prouing in-
terpretations remaine inuiolated, nei-
ther muste wee yeelde to all maner in-
terpretations without iudgement. For
the Church hath the right and libertie
to iudge, as sayeth Paule: Let the other
iudge, My purpose was (saith Ierome)

not

not to drawe the Scriptures to my wil:
 but to saye that which I vnderstoode
 the Scriptures would. For it is the due-
 tie of a Commentatour, to expound,
 not what hee will him selfe, but what
 he meaneth, whome hee doeth inter-
 prete. Otherwise, if he shall speake con-
 trarie things, he shall not be an inter-
 preter, but his aduersarie, whome hee
 taketh vpon him to expounde. Truly
 wheresoeuer I doe not interpret the
 Scriptures, but speake freely of mine
 owne iudgement, let him reprocua
 me, that will. Thus much hath Ierome.
 Certainly you shall neuer finde in the
 Fathers, that the Scriptures are here-
 by to be vnderstoode, because this or that
 Councell, did thus, or thus interpret
 them. And Augustine in his booke
 of Christian doctrine doeth sette forth
 verie manie wayes of interpreting the
 Scriptures, and yet doeth he neuer bind
 vs, either to Councels, or to the
 Church.

August. in lib. de
 doctrina Christi.

Of the authorit. of the Scripture

The .xviij. Chapter.

Mat. 17. 18

Of the saying of Christ : [If he will not
heare the Church, let him be vnto
thee, as an heathen man
and a Publicane.]

They, which seeke a certaine Lord-
like gouernment of all religion vnder
the counterfeite colour of the Church,
because they see little aide or none in the
Scripture, holde forth before vs the masking
visard of the Church, as a Gorgons
heade, that wee being amased therewith,
might rashly imbrace all manner of decrees,
all kinde of traditions, and interpretations,
which please them onely, without examination,
without inquisition, and without doubt. Therefore
that they may call vs backe from the Scripture,
to the constitutions of the Church, they saye,
That Christ sayde: If he will not heare the Church,
let him be vnto thee as an heathen man,
and a Publicane. Although Christ in that
place intreated not of the exposition of
Scriptures, but onely of brotherly correction,

Christ speaketh
not of interpreting
the scriptures.

tion, yet wee graunt, that the Church is to be heard, so farre forth as she iudgeth, answereth, and speaketh forth of **G D D** his worde. But if she utter the deuises of men, and traditions onely, we ought to passe by her with deafe eares: especially when shee propoſeth thinges contrarie to **G D D** his worde. For this saying of Paule standeth fast: Though an Angel from Heauē, preach anie other Gospel, let him be accursed. *Gal. 1. 8.* And the saying of Ierome is: That is the doctrine of the holie Ghost, which is set forth in the Canonick Scriptures, against the which, if Councils decree anie thing, I count it wickednesse. To be brieſe, we doe inclose the Church in the worde of the Lord, which ought to bee set before her eyes as a sure and certain rule. Neither can the church, in so greate varietie and multitude of sectes and Heresies condemning one another, be declared by any other meanes, because men are euerie where, & because euerie one will sweare, that the Church is with them, as lately forth of Augustine and Chrysostome wee haue declared, *John. 14. 23.*

Of the authorit. of the Scripture

clared. What sape you to this, that the
same Christ the Lorde will hereby chief-
ly haue his disciples, and so consequently
and vndoubtedly his church also known
and esteemed, if they keepe his sayings
faythfully, and obserue them. And doeth
plainly witnesse, that they are cast off,
which will not keepe his doctrine and
followe it. As for this power aboue the
Scriptures, which these felowes claime
vnto themselves by their subtile Sophi-
strie, the auncient Fathers neuer knewe
nor sought, as lately we haue shewed.
Constantine the Emperour commaun-
ded the Fathers, when as they were as-
sembled in the Nicene Councell, that
they should define the controuerisie of the
one, and selfe same substance of the fa-
ther and the sonne, forth of the Pro-
phetickall and Apostolicall Scriptures.
And yet none withstoode him there,
saying, that the Church ought to dis-
cusse the controuerisie by her owne ab-
solute authoritie, because shee was not
subiect to the Scriptures, but had them
rather in subiection vnto her. Neither
did they complaine, that the Empe-
rou

John. 14. 24.

Theodor. Histor.
Ecclesi, li. 1. ca. 7.

rom did anie whitte at all debase the
 Church, when as hee made her subiect
 to the rule of the Scriptures. And how
 will these men bring the Scriptures in
 subiection to the authoritie, iudgement,
 and censure of the Church, seeing Christ
 our Lorde doeth not saye, that the
 Church is iudge of his Doctrine, but
 pronounceth rather, that his doctrine
 shall be iudged of all mankinde in gene-
 rall: And thus maye wee vnderstand,
 that Christe is not to bee iudged by
 men, with what title soener or ptero-
 gatiue they bee adorne, but all man-
 kinde to bee * iudged by him, accord- *Iohn. 12. 48.*
 ing to the Doctrine of his worde.

The .xix. Chapter.

Of the saying of Paule: (The
Church is the pillar and
ground of the
truth.)

1. Tim. 3. 15.

Of the authorit. of the scriptures

1. Tim. 3. 15.
How the
church is the
pillar and
ground of
the truth.

They say, that the Church is the pil-
ler and ground of truth, and that it
can not erre. The Apostle speaketh not
of the Church of anie one time, or place,
but of the Catholike Church of al times,
and places, which also containeth the
Propheets, and all the Apostles, with all
their doctrine, and Christ the Lorde
himselfe, as the chiefe and everlasting
heade, and therefore her onely head.
This Church is the pillar and grounde
woorke of the truth of the Propheetes
and Apostles doctrine. Wherefore we
also following Augustine, doe confesse,
that we are mooued by the testimonie of
this Church, (which also before wee
sayde) rather to beleue the Gospel,
then the Popes, and their Decrees,
and all their Councils. But the
Church of anie one time, or place, (espe-
cially after the Apostles) is not the pil-
ler and grounde of the truth, but so farre
foorth as shee hath the word of God with
her, preacheth it, reteineth it, & conserueth
it: and not because she strengtheneth it be-
ing weak, or maketh it to be of authoritie
being vncoustant: much lesse because she
usurpeth

vsurpeth vnto her self a censours rod ouer it, or setteth downe any thing concerning it, after her owne iudgement.

Therefore as she speaketh forth of God his worde, she erreth not, neither can she erre: but either speaking or doing without it, she not only can erre, but doth erre. But these men, whilst they cloke their tyranny with the beautifull title of the Church, faine vnto vs a Church, which although it ordeine any thing beside, or against God his worde, yet erreth not. And therefore would they, that shee should rather be beleueed, then the worde of God. But whilst they say them selues vpon this opinion, they differ as much as may be from the olde fathers, and from the consent of the Catholike Church. For the fathers in their councils did alwayes confirme their decrees by the testimonies of Scripture. And although they peelded no small honour to councils, yet in the greatest controuersies, they did not so much appeale vnto councils, as to God his oracles, which are the Scriptures.

Whereof Augustine is witnesse, which would not that the authoritie of the council

Howe the
Church can
not erre.

Of the authorit. of the Scriptures

That manner
of Church it is
whereunto the
aduerſaries as-
cribe ſo much.

John. 14. 26.

Chryſoſt. de ſan-
cto & adorato
ſpiritu.

Rom. 10. 4.

cel of Nice ſhould bee of any authoritie,
but where the truth of the cauſe is well
known by the Scriptures. But what
manner of Church is this worthy church
vnto authenticall and lawfull interpreta-
tion, they would ſo much ſhould be yel-
ded: A councel ſo ſooth of Biſhops, and
a Synode of Piſtered men, which are no
moze fitte to interpret the Scriptures,
then is an Oxe to weare a ſaddle, or an
Aſſe to play on an Harpe. They cry out,
that the holy Ghoſte is promiſed to the
Church. Wee confeſſe it. But the holy
Ghoſte hath appointed nothing contrary
to the holy Scriptures, as they doe.
Wherefore that notable iudgement of
Chryſoſtome in his Homilie Of the
holy Ghoſt, is moſt worthy to be noted,
when as he ſheweth, that euen as Chriſt
witneſſeth, that hee ſpeaketh not of him-
ſelfe, becauſe he ſpake ſooth of the lawe
and Prophetes: ſo, if any thing bee
thruſt vppon vs vnder the title of the holy
Ghoſte, beſide the Goſpell, we ſhould not
beleue it. For as Chriſte is the fulfil-
ling of the lawe and the Prophets, ſo is
the ſpirit of the Goſpell. For although
they

they
men
perta
are th
his do
tiſe r
guſti
well:
in alſ
tichr
ecute
vndoo
Chur
outwa
again
I war
For i
loue v
reuer
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it to
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they haue their Kingdome and gouernment in the Church, yet doe they not pertaine to the Church of Christe, but are the very enimies of Christe and of his doctrine, and doe as straungers practise tyranny therein. Of whome Augustine in an other place sayeth very well: The enemies of God are with in also, whose hartes the spirit of Antichrist hath possessed, and yet they execute spirituall thinges, &c. They are vndoubtedly deceived, which geue the Church to an ordinary power, and other outwarde pompes. Hilarie cryeth out against Auxentius saying: One thing I warne you off, beware of Antichrist. For it is euill doone, that you are in loue with the walles, you doe euill to reuerence the Church of GOD in Cuppes and buildinges, you doe euill to pretend peace vnder them. What is it to bee doubted whether Antichrist shall sit in them? I accompt mountaines, and woodes, and lakes, and goulfes, and prisons, more sure. For the Prophets, either dwelling, or hidde in them, prophesied.

Hilarie contra
Auxentium.

And

Hilarius de Tri-
tate, lib. 6.

Of the authorit. of the Scriptures

And this which Hilarie wrote long agoe, may much more truely be applyed to our times: For the greivous and perillous error in many, and the fall of many, although it doe vnderstande it selfe, yet through shame to rise, presumeth authoritie to it selfe, hauing this impudencie of the number, that whereas it erreth, it would haue it esteemed wisdome, and where as it erreth with many, it affirmeth it to bee the vnderstanding of the trueth, whilest lesse error is supposed to be in the trueth.

The xx. Chapter.

2. Thes. 2. 15.

Of the saying of Paule & Brethren stand fast, and holde the ordinaunces, which ye haue beene taught, whether it bee by our preaching, or by our Epistle,

2. Thes. 2. 15.

I Had almoste passed over the place of Paule, whiche the defendours of superstitions object vnto vs as a moste strong and an vnanswearable argument, And it is thus, 2. Thes. 2. vers. 15. Therefore

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fore brethren stand fast, and holde the ordinaunces, which yee haue beene taught, whether it be by our preaching, or by our Epistle. By this place it is manifest, say they, that all things, which are necessarily to be holden, are not comprehended in the writings of the Apostles: but that those things also which beeing deliuered by the Apostles with liuely voice, are come vnto vs by traditions, are to bee receiued with like reuerence and affection of godlines. But when as they can not proue, that those traditions, which they defende, bee Pauls, they are woorthy to be laughed at and very foolish, whilst they will holde by their stinking pillar of their superstitions by the testimonie of the Apostles. And when Paule wrote this Epistle, the Canon of the Scripture of the newe Testament was not yet made. Which when it was once made by the authoritie of the holy Ghost, as we haue lately taught, after the making thereof, we make men the authours of thinges to bee beleueed, not without the great reproche of the same spirit. Wherefore in this matter we must
con.

Paule in the
2. Thes. 2. spea-
keth not of the
traditions of
the Bapists.

2. Tim. 16.
and, 17.

Of the authorit. of the Scriptures

consider with great heed: that, which
Paule wrote aboute the ende of his life,
concerning the sufficiencye of the Scrip-
tures, when as hee sayth: All Scripture
(is) giuen by inspiration of God, & is
profitable to doctrine, to reprove, to
correction, to instruction, which is in
righteousnesse, that the man of God
may be perfect, instructed to all good
woorkes. For if the Scripture make
the man of God instructed, perfecte, and
thoroughly furnished to euery good
work, than doth it not leave him to be in-
structed, to be made perfect, and to be
thoroughly furnished by traditions in any
good worke. Wherefore so ofte as they
bring in a worke, which they contend to
be good, or any thing necessary to be be-
leeued, which can not be proued forth of
the holy Scriptures: I had rather say,
that that, which they bring in, is not good
or profitable, then to pronounce other-
wise of the moste excellent authoritie of
the Scripture, than the Apostle hath ap-
pointed concerning the same. What
saye you to this moreouer, that the doc-
trine, which the Apostles taught, whe-
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ther it were by preaching or by Epistle,
was not contrary, not diuerse, not an o-
ther, but one and the selfe same: For al-
though they wrote not all thinges, yet
had they an especial care, that what they
deliuered by tradition, might bee mani-
festly inferred forth of those thinges,
which were written by them selues, or in
other holy Bookes of Scripture. Other-
wise diuers superstitions might be brag-
ged off euery where, as receiued from
ancient time, as deliuered by the Apo-
stles, which can be known by none other
meanes, but because they are not agreea-
ble to the Scriptures, whereby, as by a
rule and squire, all traditions, constitui-
ons, and rites ought to be examined and
tried: because the Church doeth not
binde the consciences of the faithfull vnto
her constitutions, but onely so farre forth
as they doe agree with the commande-
ments of our Lord Iesus Christ. For she
knoweth that it is written: Thou haste
charged, that we shall diligently keepe
thy commandements,

Psalme 119. the
first parte, and
4. verse.

The

Of the authoritie of the Scriptures

The xxi. Chapter.

That the doctrine, which the Apostles taught by lively voice, & which they deliuered in writing, is all one : & that this is the fourme of the traditions of the Apostles, if they agree with the holy Scriptures.

Whereas I haue boldly affirmed, that it is one, and the selfe same doctrine, which the Apostles taught, whether it were by lively voice, or by Epistles, it may bee proued both forth of the holy Scriptures, and by the testimonies of the Fathers, and is also manifest by the consent of the Church. It is a tradition of Paule, that a woman haue her head couered in the Church, and that Christians, which are poore, labour with their handes, and liue not idly : But whereas he professeth these traditions to be his owne, doeth he propose them nakedly and simply to the Churches, both without prooffe, and iudgment onelie vnder this title : he wil haue them receiued, because

1. Cor. 11. 5.

2. Thes. 3. 10.

The traditions
of Paule.

because they be the traditions of the Apo-
 stles: Not so: but he goeth about to ap-
 prove and confirme them, by effectually 1. Cor. II. 6.
 reasons, yea and by proofes drawn forth 1. Cor. II. 13.
 of the Scripture, and giveth the Church
 leave to iudge of them. The same Apo-
 stle writeth also in an other place, that all 1. Cor. 4. 140
 things be done honestly, and in order.
 We have therefore the forme of the tra-
 ditions of the Apostles forth of these:
 Namely, if they agree with the holie
 Scriptures, if they be confirmed by sub-
 stanciall reason, by aptnesse of edifying
 by the example of Churches, by comelines
 and order. And we also ought to examine
 the traditions of the Church by the very
 same proofes. But now a dayes, when as
 testimonie forth of the holy Scriptures
 is required touching any thing: or when
 a reason should be yeelded concerning a-
 busess and superstitions, Antichristes
 have alwayes in their mouth: It is a tra-
 dition; you may not inquire of it. But
 the traditions, which are proposed unto
 us, are to be examined by the rule of God
 his word, neither would Paule, that they
 should otherwise be beleaved, And let our

A common re-
 fringe of Papists
 It is a Tradition,
 You may not en-
 quire of it.

Of the authorit, of the Scriptures

aduersaries doe this also, if they woulde haue their traditions to take place. And it is the consent of the Catholike church, that the Apostles did not deliuer to the Church, such things as are straunge and disagreeable to those thinges, which are contained in the Canonickall Scripture. Concerning the which thing, I wil allege some moste euident testimonies of certaine olde writers. Irenæus declareth, that the very same Gospel, which the Apostles preached with liuely voice, they did afterwarde deliuer vnto the Church in the Scriptures by the will of God, that this written Gospell might be the ground and piller of our faith, euen of that true & liuely faith, which the Church learned of the Apostles, and distributed to the children. Therefore the Apostles taught nothing by liuely voice contrarie to those thinges, which they haue comprehended in the Scripture of the new Testament. The saying of the same Irenæus in Eusebius is worthy memory, where he sheweth that Polycarpe preached those thinges, which he had learned of them, who

Irenæus, lib. 3.
cap. 1.

Eusebius Eccle.
siast. c. historie
lib. 3. cap. 20.

who had seene the woorde of life themselves *πάντα συμφωνὰ ταῖς γραφαῖς*, that is to saye, all agreeable to the Scriptures.

This surely is a golden saying of Irenæus; which also declareth certaine sentences of olde writers touching traditions, and doeth fully agree with that fourtine of traditions, whiche wee haue taught forth of Paule. The Apostles taught many things with liuely voice: Apostolike men receaued them beeing so taught, which afterwarde they deliuered ouer againe to their disciples: but Irenæus saith, that those thinges were all *συμφωνὰ ταῖς γραφαῖς*, agreeable to the Scriptures. Therefore by the testimony of Irenæus, the Apostles deliuered nothing to the church by liuely voice, which might dissent frō the Scriptures. Wherefore if Papists wold haue vs to receaue and reuerence as Apostolike, the traditions, which they haue undertaken to defend, let the shewe their *συμφωνίαν* agreeablenesse with the Canonickall Scripture. And if they can not shew this, let the with shame acknowledge their vanitie.

Let the tradition on agree with the Scripture.

Of the authorit, of the Scriptures

Tertullianus lib.
de præscrip.
Hæreticorum.

Hieronymus in
primo cap.
Aggxi.

Augustinus contra
litteras Peti-
liani lib. 3, ca. 6.

The Apostles
Delivered no.

For no traditions are to be esteemed necessarie, for saluation, which are not proued firmly and strongly forth of the scripture. For Tertullian saith: We haue no neede of curiositie after Christ, nor of inquisition after the Gospel. When we beleue, we desire nothing beyond our beliefe. For this wee beleue first, that there is nothing, which we ought to beleue more. **¶** Mel saith Ierom: the sword of God, which is the liuely worde of God, striketh those things, which men of their owne accorde finde forth and faine, as it were by the tradition of the Apostles, without the authoritie & testimonies of the scriptures. And Augustine pronounceth a curse against all Angels and men, which shall preach vnto vs any thing, either of Christe, or of his Church, or of any other thing, which pertaineth vnto saith, or to our life, besides that which we haue receiued in the scriptures of the lawe, and of the Gospel. We alleged lately more testimonyes of the Fathers, which the diligent Reader may consider in their place.

We haue therefore by the tradition
of

of the Apostles preached none other thing but what
 Gospell, then that whiche is contained agreed with
 in the canonicall Scripture, and that the scriptures,
 by the saide Scripture wee may iudge,
 which be the traditions of the Apostles.
 If our aduersaries did reuerence the
 consent of the Church with al their heart,
 as in woordes they take vpon them,
 would they dispise it at their pleasure,
 with such impudencie? They brag of
 their tradition vnto the Church, as
 though they came from the Apostles,
 which euen by their own witnessse, can be
 proued by no Scriptures. Are they so
 senselesse and blockishe, that they vnder-
 stand not, what the Catholike consent
 doth pronounce touching them? Wee
 lastely heard, that such like traditions,
 are to be stroken with the sword of God
 his worde, and that the preachers there-
 of are subiect to the curse, and to be sente
 into the tentes of Heretikes. O foolishhe
 and miserable louers of darkenesse, O
 blasphemous corrupters of the Scrip-
 tures, when will you wake wise, when
 will you acknowledge your error; when
 will you examine your doctrines, and

Of the authorit. of the Scriptures

traditions by the Touchstone of the Scripture? Are you so mad and blinde, that you will neuer confesse and reuerence with the Catholike Church of God, the fulnesse, the perfection, and sufficiencie of the Scripture: will you still be turned from the moste pure wheate of God his worde, to the chaffe and coddies of traditions?

The xxij. Chapter.

A perfect prooffe of those traditions,
which are in deede the Apostles,
foorth of the moste auncient
writers *Irenæus and Ter-*
tullian.

IRenæus and Tertullian moste auncient writers, and neerest to the Apostles time, doe moste plainly proue vnto vs, what traditions are moste auncient

ent, and the Apostles in deede. For they, when as they did contende with Heretikes about Doctrines, doe alledge the tradition of the Apostles and of the Church, that they might by the authoritie thereof confirme their cause, and doe with great honour make mention of the same.

But it is worth the while to consider, by what occasion, for what cause, in what sorte, and with what moderatenesse they doe it. For so shall it plainely appeare, that the Church at that time, had no doctrines by traditions, no mysteries of Faith, but what were grounded in the Scripture. Irenæus had to deale with moste wicked Heretikes, whiche were neither moued with the authoritie of the Scripture, nor with the consent of the vniuersall Church. Therefore they did either slype shifte off, or impudently refuse, what so euer was objected. If they were overthrowen and convicted by the Scriptures, they did debase their authoritie, yea they did accuse them, as not Authentical

What kinde
of aduersaries
and enemies
Saint Irenæus
had.

Irenæus, lib. 3.
cap. 2.

Of the authorit. of the Scriptures

cal, or as hauing an obscure and an vn-
certaine meaning, or as insufficient.
But they bragged, that they had by tra-
dition, wisdom more high then the A-
postles, and more perfect. If they were
called backe, to the consent of the Church
they said, that it was no meruaile, if the
Church doe not keepe the pure doctrine,
which receiued it corrupted and sowerd
with leauen, not onely of the Disciples,
but also of the Lorde himselfe. And there-
fore they boasted, that they were the cor-
rectours of the Apostles. And what say-
eth Irenæus herevnto? We haue (saith
hee) the dispensation of our saluation
by none other, then the Apostles, which
what they published by preaching, af-
terward they deliuered vnto vs in wri-
ting, to bee the grounde and pillar of
our faith. Afterwarde he vrgeth this
parte also, that all Churches, taught and
instructed by the Apostles, did embrace
the vnicie of Faith, grounded in the
Scriptures. And yet so, that hee con-
fute the dotting opinions of Here-
tiques by the Scriptures, as by the rule
of perfect and absolute wisdom.

Tertuli.

Irenæus lib. 3.
cap. I.

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Tertullian also stroue with the like mon-
sters. Their vsuall maner was to escape
by subtile shiftes. If they were pressed
with the authoritie of the scriptures, they
did either refuse them: or if they did re-
ceiue them, they did peruert them, by
putting to, and taking awaye, for the
framing of their owne purpose: or else
corrupted them by their peruerse inter-
pretations. Therefore because Tertul-
lian coulde not well goe forwarde a-
gainst such mangling of the Scrip-
tures, hee doeth his diligence, to con-
firme the doctrine, certainly set forth
in the Scriptures, among the simple
and weake, by this note also, that the
Apostles deliuered it by liuely voyce
from hande to hande. Therefore be-
cause in these disputations the Here-
tiques refused the Scriptures, as not
in all poyntes to bee receiued, and as
though they were of an obscure and
doubtfull meaning, by whome one-
ly the trueth coulde not bee knowne,
except one knewe the Tradition, both
the sides appealed to the tradition. And
because both the parties bragge of tradi-
tions,

Tert. de præscrip-
tione.

Of the authorit. of the Scriptures

Which is the
true tradition
of the Apostles.

tions, this question was disputed of: Which was the true tradition of the Apostles? Irenæus and Tertullian, proue, that that is the true traditiō only, which Christ receiued of God, and deliuered to the Apostles: and which the Apostles againe deliuered to the Churches, and which was kept in the Churches by the succession of Bishops. And doeth this tradition containe a doctrine contrarie to that, which is sette forth in the Canonickall Scripture? No. For, for this cause they did condemne those traditions, which the Heretikes bragged of, as erroneous and forged. Therefore what doeth the Tradition, alledged in disputation againste the Heretikes, containe? No doctrine contrarie and disagreeable to that, which is taught in the Scripture, but the selfe same articles of fayth, which doe (as it were) comprehend the summe of all the Scripture. For both of them doe shewe, what that Tradition is, whiche the Church receiued of the Apostles, and also kept sincere, and they bee the same poyntes of doctrine, whiche the Apostles

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Ales Creede doeth conteine. And no
 man doubteth, but they are sette forth
 in the Scripture by manie manifest te-
 stimonies. They doe not then proue any
 other doctrine of fayth, besides those,
 which are contained in the Scripture,
 but they shewe, and proue by tradition,
 the verie same doctrines, which are
 comprehended in the Scripture. And
 what needeth that? Forsooth, that they
 might proue the consent of the true A-
 postolicall Tradition with the Scrip-
 ture: so that the doctrine, whiche the
 Scripture doeth teach, and that which
 the Primitiue Church receiued by the
 preaching of the Apostles is all one.
 And this is diligently to bee conside-
 red, that our position of the authoritie,
 perfection, and sufficiencie of the scrip-
 tures, is most strongly mainteined, by
 this disputation of Irenaeus and Ter-
 tullian: and also that the disputations
 of the Papistes touching Traditions,
 which can bee proued by no Testi-
 monie of Scripture, are refuted. For
 the Traditions of the Apostles, and
 the Scriptures, proue the consente,
 so

Of the author, of the Scriptures

so that the Tradition be not opposite against the Scripture, as though the Scripture were either false, or doubtful, or vnperfect, as the Heretikes quareled: but the trueth, the authoritie, the certaintie, and absolute perfectnesse of the Scripture, is proued and confirmed by the tradition. Therefore when as there bee traditions proposed, whiche doe not agree with the Scripture, and which cannot bee shewed and proued forth of the Scripture: it is mooste certaine, that those traditions are not the Apostles. These are sure and sounde reasons, which can not bee overthrowen with anie subtile shiftes of Sophisters.

Now if you aske, which that true, ancient, and Apostolike tradition is: it is not needful to search it without the Scripture. For Irenæus and Tertullian in that disputation, whereof wee spake, speake not onely generally: but declare specially, evidently, & in expressed wordes, what that tradition of the Apostles is. Let vs then heare Irenæus expounding the tradition of the trueth, which the Church hauing

hauing receiued it from the Apostles,
keepeth. The Church (sayth he) being
sowed throughout the whole worlde
vnto the endes of the earth, receiued
both of the Apostles, and of their disci-
ples, that faith, which is in one God,
the father almightie, which made Hea-
uen and earth, the sea, and all thinges
which are in them: And in one Iesus
Christ the sonne of G O D, incarnate
for our saluation, & in the holy Ghost,
which preached by the Prophetes the
appointmentes of God, and the com-
ming of his beloued Iesus Christ our
Lorde, and that his generation which
is of the virgin, and his passion, and
his resurrection from the deade, and
his ascension in the fleshe into Hea-
uen, and his comming from Heauen
in the glorie of the Father, to finishe
all thinges, and to raise vp againe all
fleshe of mankinde: that vnto Christ
Iesus our Lorde, and G O D, and Sa-
uiour, and King, according to the will
of the inuisible Father, euerie knee
may bee bowed, of thinges in heauen,
in earth, and vnder the earth, and
that

Iren. li. 1. ca. 2. 2.
Irenaeus sheweth
what is the
true Apostolike
tradition.

Of the authort, of the Scriptures

that euerie tongue may confesse him, and that he may doe iust iudgement in all: and that he may cast the Angels of spiritual wickednesse, hauing transgressed, and beeing become Apostataes, and also vngodly, and vniust, and wicked, and blasphemous men, into eternall fire. And that hee may bestowe as a gift incorruption vpon the iust and vpright, hauing kept his commandements, and continued in his loue, some frō the beginning, and some by repentance, giuing them life, and may cloth them with euerlasting clearenesse. Where as the Church hath receiued this preaching, and this faith, as wee haue before sayde, being dispersed into the whole worlde, she doth diligently keepe, as dwelling in one house, and in like maner beleeueth these things, euen as hauing one soule, and one heart: & agreeably preacheth, and teacheth, and deliuereth the same, as possessing one mouth. For although there be vnlike speeches in the worlde, yet the vertue of the tradition is all one, and the verie same. Neither do

do those Churches, which are founded
in Germanie, belecue otherwise, or
teach otherwise, nor those which are
in Spain, nor those which are in Frãce,
nor those which are in the East, nor
those which are in Egypt, nor those
which are in Lybia, nor those which
are placed in the midst of the worlde:
but as the Sunne being the creature of
God, is all one, & the selfe same in the
vniuersall world, euen so the light also,
that is, the preaching of the truth, shi-
neth euery where, & lighteneth all mē,
which are willing to come to the know-
ledge of the truth. Neither doeth he,
which excelleth in speach, among the
which gouerne the Church, say any o-
ther things but these. For no man is a-
boue his maister: neither hath hee,
which is weak in speaking, lessened the
tradition. For seeing that the faith is al-
one, & the selfe same, neither he which
can say much, maketh it more: nor he
whiche can saye lesse maketh it lesse.
Thus farre Ire. This is therfore the tra-
dition of the Apostles, this is the true an-
tiquitie of y^e Church, this is the catholike
consent.

Of the authorit. of the Scriptures

consent. And this is worthe to be considered, that hee affirmeth, that those which were most eloquent among them, which gouerne the Churches, will say none other thinges, but these. Therefore so oft as the Papistes saile touching other trifles, they are to be iudged to depart from the tradition of the Apostles, from the vnicie of sayth, and from the Catholike consent.

That common places the Pastours of the Primitive Church handled.

Irenaus, li. i. ca. 4

And Irenaus rehearseth in the next Chapter, as it were the common places, which the Pastours of the Primitive Church were accustomed to handle. And of what matters did they then dispute? Of Purgatorie? Of the worshipping of Images? Of holie water, and of other Popishe trifles? Not so. Of what then? Of the Apostacie of the Angels, which transgressed, of the fall and disobedience of the first men, of the temporall, and heauenly, and earthly promises, of the diuerse appearinges of G D D, of the difference of the Testamentes, why G D D concluded all thinges vnder one beleefe, that hee might haue merrie vpon all, of the cause of the incarnati-

on and passion of the woorde, why the Sonne of God came in the last times, and not in the beginning, of the calling of the Gentils, of the ende of the worlde, of the resurrection of the fleshe, and of other questions of the like sorte drawen forth of the middelt of the Scripture. Whereby it is plaine, that nothing was accustomed to bee handled then in the Church beside the Scriptures.

Againe the same Irenaeus sayth lib. 3. cap. 4. Forsomuch therefore as there be so great proofes, we must not still seeke this truth among other, which we may easily receiue from the church, considering that the Apostles most plentifully layed vp in her, as in a riche storehouse all thinges, which appertayne to the truth, that euery one that woulde, might take forth of her the water of life. For she is the entraunce of life, and all others are theenes and robbers, for the which cause wee must auoyd them, and must loue with great diligence those thinges, which are the churches, and to holde fast the tradition of the trueth. For what and if

Irenaeus lib. 3.
cap. 4.

Here is Declared againe
foorth of Irenaeus
which is the
true, anncient,
Apostolike tradition.

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Of the authorit. of the Scriptures

any man reason of any small question, ought hee not to haue recourse to the most auncient Church, wherein the Apostles were conuerfant, and to take from them touching the present question, that which is certaine and verie playne? But what and if the Apostles had not left vnto vs the Scriptures, ought we not to folowe the order of the tradition, which they deliuered to them, vnto whom they committed the Churches, vnto the which ordinaunce many nations of those barbarous people, which beleeue in Christ, doe assent, hauing saluation written in their heartes by the spirite without character or ynke, and keeping diligently the olde tradition, beleeuing in one God, the maker of heauen and earth, and of all thinges, which are in them, through Christ Iesus the Sonne of God. which for the most tender loue towarde his owne workmanship *Man* sustained that generation, which was of the Virgin, he himselfe of himselfe vniting the

man

manhood to the Godhead, and suffering ynder Pontius Pilate, and rising againe, and in cleannesse receiued in glorie, to come the Sauour of them, which are saued, and the iudge of them, which are iudged, and sending into eternall fire the counterfeiterers of the trueth, and the dispisers of his Father, and of his comming. They which beleued this sayth without writing, as touching their speache are barbarous: but as touching their iudgement, and custome, and conuersation, throughe their sayth are most wise, and please G O D, walking in all vprightnesse, and chastitie, and wisdom. Weere hast thou agayne the true and auncient tradition of the Apostles described by Irenaeus, whiche deliuereth nothing without, and beside the Scripture, but containeth the summe of the whole Scripture.

Nowe it remaineth likewise that wee heare Tertullian, bearing witnesse of the tradition of the Apostles also:

Of the authorit. of the Scriptures

The testimonie
of Tertul. tou-
ching the tra-
dition of the
Apostles, lib. de
præscript. Hæret.

The rule of faith, (saith he ;) is even this, whereby wee beleeeue that there is but one God, and none other but the maker of the worlde, which brought all thinges foorth of nothing by his worde, first of al sent foorth : that that woorde was called his sonne, in the name of the same God, was diuersely seene of the Patriarches, was alwayes hearde in the Prophetes, was lastly brought by the spirite and power of God into the Virgin Marie, was made fleshe in her wombe, and was borne man of her, and was Iesus Christ : and that afterwarde he preached the newe lawe, and the new promise of the kingdome of heauen, wrought miracles, was fastened to the crosse, rose againe the thirde day : that he beyng taken vp to heauen sitteth at the right hande of the Father : that he hath sent the power of the holie Ghost in his steede, to gouerne the beleeuers : that he shall come in brightnes to take the Saintes into the fruition of euerlasting life, and of the heauenly promises, and to iudge the prophane with perpetu-
all

all fire, the resurrection of both partes beyng wrought with the restoring of the fleshe. This rule ordained by Christ, as it shall be proued, hath no questions among vs, but what heresies bring in, and which make heretikes. Thus farre Tertullian, who thorowly agreeth with Irenæus in describing the tradition of the Apostles.

And the testimonies of these most ancient writers doe shewe, from whence the brieffe summe of our beleefe cometh, which commonly they call the Apostles Creed, whiche certainly is the most ancient tradition, which being receiued from Apostolike men, the Church keepeth still. And Tertullian addeth in the same booke of prescriptions: The Church hath knowen one G O D the creatour of all thinges, and Christ Iesus of the Virgin Marie, the Sonne of God the Creatour, and the resurrection of the fleshe. She intermedleth the lawe and the Prophetes, with the writings of the Euangelists and the Apostles, & frõ thence doth shee drinke the same faith, she signeth with water, clotheth

The Apostles
Creede.

Tertul. li. de præ-
scriptis, Hæretico.

Of the authorit. of the Scripture

* The Sacra-
ment of
thanksgiuing.

with the holy Ghost, feedeth with the * Euchariste, exhorteth with martyrdom: and so doeth she receive none against this institution. By the which wordes it is cleare that the primitive Church acknowledged no traditions, which were not founded in the Scripture.

a. Thes. 2. 5.

Although I haue handled these things at large: yet, because the Papistes oftentimes hold forth as Ajax his shield, the place of Paule 2. Thes. 2. 15. against the Scripture for their traditions, whereas he saith: Stande fast, and holde the ordinances, which ye haue bene taught, whether it were by our preaching, or by our Epistle: can I not omitte, but must evidently shewe forth of the same Irenæus, that Paule preached to the Gentiles with liuely voyce, the same and none other doctrine, which hee taught them also by his Epistles. For Irenæus doeth most plainly describe Paule his tradition in two places, in the fifth Chapter of the thirde booke, and also in the fourtie one Chapter of the fourth booke. These are the chiefe pointes of

Irenaeus four
 thing Paul's his
 tradition-lib. 3.
 cap. 5. & lib. 4.
 cap. 41.

Of the authorit. of the Scriptures

That they shoulde therefore sette before
themselves this lawe, as the rule of life.
Not to committe adulterie, not to steale,
not to deceiue, and that al thinges, which
are done to the hurt of our neighbours,
are euill, and hated of God. The truth
sheweth that these deedes are euill, and
hurtfull, and vnprofitable, and damnable
to them that doe them. That they shoulde
therefore liue blamelesse, and looke for
the Sonne of God Iesus Christ, which re-
deemed vs from Apostacie and going
astray by his blood, to this ende, that
we might be also a sanctified people, to
ascende to heauen in the vertue of the fa-
ther, which shall iudge all men, and shal
giue vnto them which haue kept his com-
maundements, those good thinges, which
are from G D D. Beholde Paule his
tradition deliuered to the posteritie by
Irenaeus a most auncient writer of the
Churche. And doeth he not euerie where
teach with al diligence the very self same
things in his Epistles? So that the doc-
trine is all one, which hee taught with
liuely voice, & which he committed to wri-
ting: Yea the tradition described by Ire-
naeus may seeme to be the brief summe of
those

and of the Church. 101

those things which he wrote. So that hee wrote most truely, that those thinges, which the Apostles taught, were all *συμφωνοι ταις γραφαις* agreeable to the Scriptures. Therefore all traditions which are giuen forth, as the Apostles, haue deene, are, and ought to be such. And for this cause they are alwaies to be examined, whether they haue this Irenæus his *συμφωνια* agreement with the Canonickall Scriptures.

The xxiii Chapter.

Of the subtiltie and deceitfulness of the Sophisters, which vse guilefully the woorde [Tradition] which is diuersly taken.

WE haue hitherto shewed, that it is all one doctrine, which the Apostles published with lively voyce, and which the Canonickall Scripture setteth forth. Wee haue also declared, howe baynely the Papistes reason, that many thinges, which are necessarie for the

Of the authorit. of the Scriptures.

Augustinus cont.
Ieras Petiliani.
lib. 3, cap. 6.

the instruction of faith and ordering of manners, although they can be prooued by no testimonie of Scripture, are neuerthelesse to be receiued and beleued forth of the naked tradition. Wherefore this is alwaies to be holden, which we cited lately forth of Augustine. That faith is learned forth of the Scriptures. There is often times mention made of traditions by the auncient Writers, but not to this end, that our faith shoulde runne out of the Scriptures, wherein they alwaies inclosed it. And where as this woord Tradition is diuersly vsed among the olde writers, and all Traditions are not of one kinde it is a detestable sophistrie, by the mixture of them all to de-reiue. Therefore it is to be considered, what testimonies of olde writers doe pertaine vnto what kinde of Traditions, and what is to be thought of euery one of them, least all without difference bee applied to the defense of corruptions, abuses and superstitions. Let vs therefore distinguish Traditions into certaine kindes.

First,

First, the fathers by this word Tradition on oftentimes vnderstand the Canonick Scripture of the newe Testament: as when Cyprian to Pompeius saith: From whence is this Tradition? Whether descending from the authoritie of the Lorde and of the Euangelistes, or coming from the commaundementes and Epistles of the Apostles? For that those thinges ought to be doone, which are written, G O D witnesseth and proposeth to Iosuah, saying: Let not the booke of this Lawe departe out of thy mouth, that thou maiste obserue and doe according to all that is written therein. Therefore if it be eyther commaunded in the Gospel, or conteined in the Epistles and Actes of the Apostles, let this holy tradition be also obserued. Also Basil in his thirde booke against Eunomius bath: Our Baptisme is according to the very tradition of the Lord, in the name of the father, and of the Sonne & of the holy Ghost. And it is a pointe of diligence to marke where

There be di-
uers kindes of
Traditions.
The Scrip-
ture is a tradi-
on.
Cyprianus ad
Pompeium.
Iohn. 1. 8.

Basilus contra
Eunomium, lib. 3.
Math. 28. 19.

Of the authorit. of the Scriptures

where the olde Writers vse the woorde Tradition in this sense. For wheresoeuer the Papistes finde this woorde, they wrest it forthwith to their traditions, wh they cannot proue forth of the Scripture.

The articles of our faith are a Tradition.

Irenæus lib. 3.

cap. 4.

Tertullianus. lib. de præscrip. Heret.

Secondly the olde writers by this woord Tradition vnderstand the articles of our faith, which are contained in the Apostles Creede, as we haue lately declared more clerely than the light it selfe, forth of Irenæus and Tertullian. Which writers propose the saide badge or Creed as a perfect rule of faith, wherunto there may nothing be added, and from the which there may nothing be take, which remaining whole, men may safely inquire of all things.

That which is deriued forth of God his woorde, is a Tradition.

Thirdly, by the woorde Tradition the fathers vnderstand a sentence or meaning, not expresse woorde for woorde in the holy Scriptures, but gathered by the true interpretation thereof, which the Apostles preached with linely voyce, and their auditors and successours deliuered vnto vs, and conserued, as for example that *no* *you* signifieth a person, that there
are

are in the diuine nature three persons,
 and yet one, and the selfe same substance:
 that the Sonne is coequall with the Fa-
 ther, and of one substance with him: that
 there be two natures in Christ the Lord,
 and yet but one person: that the holy
 Ghost is to be worshipped and glorified
 together with the father and the Sonne,
 that the flesh of Christ is of one substance
 with vs: that infanten ought of right to
 be baptized, & others of this kinde, which
 although we reade not expessed in the o-
 racular scripture, yet haue we learned by
 the authoritie of the auncient Fathers,
 and most graue Councils, that they are
 to be vnderstode by the meaning and vnder-
 standing of the Scriptures. And
 this vnderstanding is not to be separated
 from the scripture it selfe, forsomuch as
 it may be contained therein, either as
 the definition in the definitiue, or as the
 conclusiō in the premisses. And although
 the tradition of the Church haue shewed
 vnto vs the scripture and vnderstanding
 thereof, yet hath it not bestowed authori-
 tie vpon it, which it hath gressed in it frō
 God. For they, frō whō we haue receiued
 this

Of the authoritie of the Scriptures

this tradition, are onely witnesses of the heauenly doctrine, and not authours thereof. Whereof we haue reasoned plentifully in the place belonging therunto.

Olde rites are
Traditions.

Lastly, where the olde writers make mention of traditions, they doe not en-
treate of the doctrine of faith, to be recei-
ued without and beside the Scripture, al-
though it can be prooued by no testimonie
of Scripture, but they speake of certaine
olde rites, which for their antiquitie, they
ascribed to the Apostles: Part of the rites
seeme to take their beginning from the A-
postles, and parte of them are vnto this
such authours. But we haue declared al-
readie, by what rule such manner of rites
are to be prooued and examined. Nowe
since that this woorde Tradition is so di-
uersly vsed of the fathers, truely it is wic-
ked sophistrie, to intermeddle all these
thinges without difference, that supersti-
tions, being deriued partly frō the Jewes,
& partly frō the Ebniks may haue their
defence & maintenance without the scrip-
ture, vnder the cloke & title of traditions.

The xxiii. Chapter.

OF

Of the vncertaintie, repugnancie and
varietie of traditions

AND their madnesse is to be noted
and auoyded, which will haue the
certaintie of doctrine to depend rather of
the authoritie of traditions, & of those things
which they call ἀγράφα vnwritten, thā of
the scriptures, this especially considered, &
they cānot pꝛooue vnto vs the traditions of
apostles gathered & described any where
else but in the scriptures, neither can they
pꝛooue, that the traditions, which by this
title they commend, come frō the Apostles
or their authours. There be traditions reci-
ted by the fathers in diuers places, as re-
ceiued frō the Apostles, but those traditi-
ons wher they gather are partly abolished,
partly do not wel agree one to another:
whereupon it commeth to passe, that al tra-
ditions are not to be esteemed Apostolike,
neither can the faith of christians be bol-
stered by such so weake & feble a foundation, as
these traditions, which faith must stand vn-
dermined against al the engines of hell.
There was a tradition in Tertullians time,
that milke & honie should be giuen shortly
after they were baptized, where
with

That traditi-
ons were in
olde time. Ter-
tullianus contra
Marcione lib. I.
& lib. de corona
militis.

Of the authoritie of the Scriptures

* That is, the
Sacrament of
thanksgiving
Hieronymus in
Matthæum
cap. 25.

Tertullianus lib.
de velandis vir-
ginibus.

with, as he saith, they might bee fedde
like infantes. It was a tradition in the
time of Cyprian and Augustine, that the
* Euchariste, and that vnder both kinds
shoulde be geuen to infantes, and shoulde
be so giuen as necessarie to saluation.
Hierom in his Commentaries vppon
Matthewe, Chapter 25. saith, that the
tradition of the Apostles remained, That
in the day of the vigiles of Easter, it was
not lawfull to let the people goe looking
for the comming of Christe, before mid-
night. Although these and other like bee
read in olde writers vnder the title of the
traditions of the Apostles, yet are they a
holished & are obserued now in no nation,
so that Tertullian wrote well in his book
Of couering virgins: There is altogea-
ther one rule of faith, onely vnmoue-
able, & irreformable, to belecue in one
God almightie, maker of the worlde,
and in his Sonne Iesus Christ, borne
of the Virgin Marië, crucified vn-
der Pontius Pilate, raysted againe the
thirde day from the dead, receiued in
heauen, sitting now at the right hande
of the Father, to come to iudge the
quicke

quicke and the dead, euen by the resurrection of the flesh. This Lawe of faith remaining, al other points of discipline & conuersatio admit the newnesse of correction, the grace of God working and profiting euen vnto the ende. Thus much hath that flourishing Septimius Tertullian. Therfore y onely rule of faith grounded in the Scripture, hath runne on, euen from the beginning of the Gospell, vnto this day, vnchangeable, vnmoueable, and vnto this day, vnchangeable, when as in the meane season rites and traditions be mutable, variable, and such as may sometimes be taken away, and sometimes restored againe. The west churches in progresse of time intoynd the Lawe of single life to the ministers of Churches: contrarily the east Church euen vnto this day will haue mariage to be lawfull for them. Whereupon Stephanus Bishoppe of Rome saith: The Tradition of the east Churches is after one sorte: and of this holy Church of Rome after an other sorte: For their Priestes Deacons, and Subdeacons are married: but none of the Priestes of this Church

Distin. 3 I. cap.
After.
The mariage
of Priestes.

Of the authorit. of the Scripture

or of the west churches, frō the Subdea-
con to the Bllshop hath licence to marie,
It was an Apostolical traditiō at Ephesus
and in Asia, that Easter should be kept af-
ter the maner of the Jewes. Again the A-
postolicall traditiō in the church of Rome
was saide to be otherwise. The place of S.
Augustine is worthe memorie in his. 76.
Epist. to Casulanus, where he intreateth
of fasting, & sayth: If it be answered that
Iames taught this at Ierusalē, Iohn at E-
phesus, & the rest in other places, which
Peter taught at Rome, to wit that men
should fast on the sabboth day: but that
other countries were departed frō this
doctrine, & that Rome continued in it
still, & it is replied to the contrarie that
rather certaine places of the west, wher-
in Rome is, kept not that which the A-
postles deliuered, but that the coutries
of the East, from whence the Gospel
began to be preached, haue remained
without anie varietie in that, which was
deliuered by all the Apostles with Peter
himselſe, that men should not fast vpon
the Sabboth day: this is an endles con-
tention ingendering strifes, not ending
questions

Augustinus ad
Casulanum, Epist.
76.

questions. Therefore since there is so great varietie and diuersity of Traditions, al cannot be iudged to be Apostolike. Certainly Paule witnesseth, that he taught euerie where, and in euerie Church the self same. Therefore Cyprian wrote wisely to Pompeius, that he would not allow traditions, but what were contained in the gospels, the Epistles of the Apostles, or in the Actes of the Apostles. Whereunto thou maiste adde those which are necessarily inferred forth of the holy Scriptures. Whatsoever else are brought in are vncertaine, and not euerie where received: yea if the matter be well wayed, we shal confesse, that traditions haue ministered occasion of verie manie superstitions in the Church, of errours and controuersies. Therefore neither the rule of faith, nor the certaintie of doctrine doth depend of the custome of the Church, but if a iust consent ought to be kept in the Church, it is necessarie, that we sticke firmly and constantly in the oracular Scripture onely.

I. Cor. 4. 17.
Cyprianus ad
Pompeium

That the Church hath beene deceiued
euen from the Apostles time, vn-
der the pretence of Tra-
ditions.

NOw forsomuch as the name of Tra-
ditions hath alwayes beene a Pa-
trone of superstitions in the Church, and
because now adayes all kinde of abuses,
corruptions, and superstitions is defen-
ded vnder their title, wee had neede to
vse heerein verie greate attentiuensse,
and warinesse. And in very deede whi-
lest the Apostles yet liued, false prophets
fayned many corruptions, which they
obtruded to the Churches, and extolled
for this consideration, as though they
had beene deliuered by linely voyce from
the Apostles, the which thing the Epi-
stles of Paul do manifestly shew. Which
was the cause, that the Apostles beganne
to comprehend their doctrine in writing.
And Paule, when he began first to write,
gaue a verie wholesome admonition say-
ing: That ye be not sodenly mooued
from

from *your* minde, nor be troubled, neither by spirit, nor by woorde, nor yet by letter, as from vs. A caution in deede most woorthie consideration, shewing thzee manner of craftie deceites wherby counterfeiterers were woonte for the most parte to deceiue. The first is a spirit, that is to say a reuelation of a prophetic: the second is a woorde, that is to say, a reason of mans coniecture: the third is an Epistle, that is to say a forged writing, and counterfeite Traditions. Of th kinde of leigerdmain except the churches take very diligēt heed, they cannot choole but be deceiued verie perilously and dangerously. Wea and he warneth the Church of the Colosians forth of bandes, that they take heede, least they be spoyled through vaine deceit after the tradition of men. And Peter, whē as now the end of his life approached, whē he wrote his last epistle, forwarneth that there should come false teachers, which with feigned woorde should make marchandise in the Church. And experience sheweth that those forwarnings of the Apostles were not vaine. For when

Three kinde of
guiles, wherby
forgers are
woont to de-
ceiue..

Col. 2.8. 2.3.
2. Pet. 2.

Of the authorit. of the Scripture

as the doctrine of the Apostles was yet in
so fresh memorie, that the purenesse ther-
of might be prooued even by the succession
of Bishops, yet did heretikes, that not-
withstanding, beginne to obtrude pestife-
rous doctrines vnto the Churches vnder
the pretence of traditions. If there were
obiected vnto them the doctrine of Christ
and his Apostles, deliuered to þ Churches
by the succession of bishops, they did cauil,
or, that I may speake more truely, they
falsely accused the Apostles, saying, that
they vsed the room of teachers in hypocri-
sie and dissimulation, not as the truth it
selfe was, but after the capacity of the hea-
rers, and that they so framed their doc-
trine and answeres, as euerie one was af-
fected: teaching blinde things to the blind
according to their blindnesse: to the fee-
ble according to their feeblenesse: to those
which were in errours, according to their
errours, & that they opened the misteries
to them only, which were wortheie, & could
vnderstand them, than the which what can
be deuised more vnwoorthie and more im-
pudent against the most holy and mosse
saythfull Ambassadors of Christ: But if
they

en. 2. lib. 3.
p. 5.

The gift of he-
likes.

en. 2. lib. 3.
p. 2.

they were byged with the scriptures, they accused the scriptures, as not being well, as spoken diuersly, and as such, forth of the which the truth cannot be found by them, which are ignozant of the tradition, euen of the tradition, not deliuered by wyting, but by liuely voice, whereof Paule saith: We speake wisdom among them that are perfect. Yea and the Carpocratians did defend their errors by this colour, affirming that Iesus spake such thinges privately to his Apostles in a myserie: and that the Apostles deliuered the same secretly, not to all, but to them onely which were worthy, and agreed therevnto. The like pzetenses of heretikes doth Tertullian also make mention of. And so did the heretikes folowing take the impostumes of their corruptions with this galand colour of tradition. Artemon referred his doctrine to the foregoers, yea euen to the Apostles themselves, Basilides bragged that his maister was one Glaucias, who had beene the interpreter of Peter. Valentinus boisteth that he was one Theodatus scholar who was of Pauls familiar acquaintance.

I. Cor. 2. 6.

Irenæus lib. I. cap. 24.

The heretikes called Carpocratians.

Tertullianus de præscrip. Hæreticorum, Eusebius, 5. cap. 28.

Clemen. Stromat.

7.

Of the authorit. of the Scripture

The Marcionites gloried that they had to their masters the disciples of Matthias, and that they held the doctrine delivered by them.

How say you by this, that not onely heretikes seduced men by this pretence, but this cloke of traditions deceiued Apostolicall men also, and ministred occasion of errour: Let Papias Bishoppe of Hieropolis, Iohn his scholer be an example, whose woordes in Eusebius are these: I thought that I should not receiue so much profite by bookes as by liuely voyce. You see that Papias preferred traditions before the Scripture, wherefore he made inquirie chiefly of the traditions of Andrew, Philip, Thomas, and of other Apostles, of whome there are no writings extant. But marke whither so greate admiration of traditions drew him. Papias addeth (saith Eusebius) manie Paradoxes, and certaine other thinges, as brought to him by Tradition not written: and certaine straunge Parables and doctrines of our Saviour

Papias Eusebius.
lib. 3. cap. 39.

Sauour, with some other fabulous matters, among the which also is the opinion of the Chiliaſtes. Therefore Papias being blinded with ouer much ſearch and eſtimation of vnwritten traditions, brought dotting and fabulous deuſes into the Church, and did not erre himſelfe onely from the ſinceritie and purenes of the faith, but gaue occaſion of erring to many woorthie men alſo. For Irenæus, Tertullian, Apollinarius, Victorinus, Lactantius, and many other famous and woorthie men, as Hierome witneſſeth, imbraced this dotting top of the thouſande yeares, as a tradition of the Apoſtles. Good God, what men became companions of this error, pretending, as Eusebius ſaith, the antiquitie of the error of ſo woorthie a man, euen of Papias their guide. Beholde whether the authority of traditions not written once receiued, may leade vs out of the way. O laudable agreement of traditions with the Scripture, ſpoken of by Policarpe, an Apoſtolicall man alſo, whiche kepte him in the kinges highe way.

The Chiliaſtes helde this erroneous opinion, that the Sonne of God ſhould raigne in the earth as a king a thouſand yeeres after the generall iudgement, with his elect in the holie citie, which he ſhould builde. Lactantius inſtitutionum lib. 7. cap. 24. Papias ſeduced many woorthie men by traditions.

Of the authorit. of the Scriptures

Therefore this deceite and guile of
 bntwittē traditions stuck in the church,
 which gaue occasion of going out of the
 right way, euen to them which seeme to
 defende the Church, which may be pro-
 ued by many examples, whereof I will
 recite one or two, which are plaine. The
 fame of Clement of Alexādia is great
 in all antiquitie. And hee was a man
 which both most diligēly searched forth,
 and greatly reuerenced bntwittē tradi-
 tions. Wherefore he sayeth, that the
 labourer, which is sent forth into the
 Lordes harvest, hath a double husban-
 drie, ἀγραφοῦ καὶ ὑγραφοῦ bntwittē &
 wittē: And hee peeldeth this reason,
 why hee searched other traditions tou-
 ching the doctrines of faith beside the
 Scripture: because forsooth the
 Lord did not reueale to manie those
 thinges, which did not belong to manie.
 ἀπόρητα Secretes, (saith hee,) are
 committed to woorde, not to wri-
 ting. Also, Mysteries are deliuered
 mystically. And in his fifth booke of
 Stromates hee disputeth at large, that
 euen

Clement of Alex-
 andria a fanou-
 rer of traditi-
 ons,

Clement lib.
 Stromata, 5

as the Philosophers did so hide cer-
 tayne secretes touching their doctrines,
 that they shoulde not bee knowen to all
 men, so doeth the Apostle also reteining
 that aunient concepling say: Wee
 speake wisdom among them that
 are perfect. Hee citech also forth of a
 certayne Apocriphall Gospell this pre-
 cept of the Lorde: My myserie is
 mine owne, and the Sonnes of mine
 house. But if it may please you to
 compare the one with the other, you
 shall finde that these are the very selfe
 same thinges, whiche in Irenæus and
 Tertullian, the Valentinians, Carpo-
 cratians, and other Heretikes alledge
 for the defence and confirmation of their
 doctrines. Therefore although this
 iudgement in Heretikes were then
 grauely repressed by Irenæus and
 Tertullian, yet Clement his talke
 doeth shewe, that the infection stucke
 in the Church to the posteritie. And
 Clement doeth extoll in many woordes
 a certayne kinde of Gnostikes,
 whom in these woordes hee describeth:

1. Cor. 2. 6.

Irenæus lib. 3.
 cap. 2.
 Tertul. de præ-
 scrip. Hæretic.

Clemens lib.
 Strom. 6.

That

Of the authorit. of the Scriptures

That is the knowledge which maketh a true Gnostike, which commeth delivered without writing, by succession to a few from the Apostles. This description of Clement is to be noted. For although the heresie of the Gnostikes were condemned in the Church, yet certaine seedes of this plague remained in the Church, and that in greate men. Therefore Clement doeth magnifie unwritten traditions, and doeth not onely make them equall with the Scriptures: but see whither this rule of traditions doeth lead him out of the way, yea casteth him downe headlong. I will reposit of manie thinges a few, whereby it shall appeare howe perilous a thing it is, to followe $\alpha\gamma\alpha\phi\alpha$ thinges unwritten. He intermedleth the Gospel with the decrees of Philosophie, and maketh it equal with the lawe of God. For (saith he) as the law was an instruction for the Iewes to Christ, so was philosophie for the Greekes also. And he attributeth power to iustifie to both, as well to the lawe as to Philosophie, which is most manifestly against the doctrine of Paule. He

deni.

Whether Clement is throwen downe headlong through traditions Clemens li. 1. Strom.

Ab, 2. Strom.

cometh, that men committing sinne after
baptism ought to be receiued into grace,
which also is contrary to the doctrine of
the Gospel, and the consent of the Catho-
like Church. Hee peeledeth place to re-
pentance after this life in his sixth booke.
He contendeth in manie wordes, that the
Greekes were saued throught Philosophie,
which iudgement if we do embrace,
is not Christ dead in vaine, according to
the doctrine of Paule? Is not Christ be-
come vnto vs of none effect, and doe wee
not fall from grace to make short he reue-
leth many dotting toyes as traditions
of the Apostles. Doe whither they fall,
which wil be wise beyond the scripture.

Origen his witte, than the which
there was skant any other among the fa-
thers of the Church, either more fine, or
more excellēt, was deprauid by this Cle-
ment, who had vntwitten traditions in so
great admiratiō. For he hath stuffed full
his bookes euerie where with straunge
doctrines, which hee had receiued from
Clement vnder the title of the traditions
of the Apostles, wherevppon he is so of-
ten noted, repproued, and nipped, both

lib. 3. Strom.

lib. 6. Strom.

Galat. 3. 28.

Origen depra-
uid by traditi-
ons.

of

Of the authorit of the Scriptures

Hieronymus ad A
nitum, Pamma
chum, Oceanum,
&c.

The allegoriza
tion of the scrip
ture commeth
from traditions

of the olde writers and of the newe
Hierom calleth Origen his doctrines
impossoned. But from whence sup
ped he his posson, but from the in
struction of Clement? And by whom
was Clement deceiued, but by the ad
miracion, studie, and reuerence of such
traditions? In deede the Apocriphall
booke of Hormas the Pastour doeth
teache, that in the interpretation of
Scripture wee must departe from the
letter, and searche forth the allego
rie. Clement receiued this as a tradi
tion of the Apostles, and deliuered it
to Origen vnder the same title. Here
vpon was kindled an incredible de
sire in this man, to transforme the Scrip
tures into allegories: with the infection
of the which disease, it is woonderfull,
howe hee corrupted afterwarde the
minde of all doctours. For after they
had once tasted the sweetnesse of allego
ries, as of a more loffie vnderstanding,
they vaunted themselues immoderately,
and brought euery thing to allegories,
so that euerie one thought, that he might
lawfully say what he woulde herein. And

this

this euill did not stay it selfe within the East, but invaded Afrike, Italie, France, and Spayne also. So by a little and a little the purenesse of Christian Theologie was transformed into a certaine Philosophie. And wee may thanke suche traditions for this fruite :

Distintie transformed into Philosophie.

And Epiphanius was a great boaster of such traditions, who sometime allegeth thinges vnder this title, which are taken forth of Apocriphall writers. What neede many wordes ? Whosoever haue beene bewitched with the admiration of suche like traditions ; they haue all turned from the purenes of the Apostles doctrine, vnto strange opinions & vnauoyd follies. So that these traditions seme vnto me, to be like the meteorologicall fire, which will burne nothing, which naturall Philosophers call leaping goates. For as that fire appeareth in the night ouer moist & fentie places & leadeth travellers in the night out of their way, if they meruaile at it, and bee afrayde to beholde it, vppon the which fraude it is called in Dutche Doochbliecht, deceitfull lighte : euen so the Ghost or phanta-

Epi. gotten traditions,

A verie apte multitude.

Of the authorit of the Scriptures

phantasticall appearance of Tradition leadeth them, which haue it in admiration, out of the way from trueth, and throweth the into errors And this is þe worthe wisdome, which hitherto hath filled the mindes of the blinde Iewes with most foolish knowledges, and hath caused worthe men otherwise in the Church and a great multitude folowing them, to departe from the truth, and to goe out of the way. So that it is a most sure way, to examine all traditions, by what title so euer they be commended, according to the rule of Scripture, that that, which hath not authoritie by the Scriptures, may be by the same facilitie contemned: whereby it is prooued, as Hierome his sayng well warneth vs.

Hieronymus

Chrysost. in Matt.
cap. 23.

For the counsell of Chrysostome is wise, which sayth. Therefore the Lord knowing that there would come such a confusion in the last dayes, doth commaund that the Christians which are in Christianitie willing to receiue the strength of the true faith shoulde runne to nothing, but to the Scriptures, otherwise if they shall regarde a-

nie

nie thing else, they shall be offended and perish. Againe Ierome saith: The sworde of GOD striketh other things, which men finde and deuise of their owne accorde without the authoritie and testimonies of the Scriptures, as though they came by the tradition of the Apostles. Therefore at all times, and in euerie doubtfull matter, we must flie to the Scripture, which executeth the office of the chiefe Iudge in euerie controuersie of Diuinitie, to whose sentence all traditions, all Churches, all Councils, all deuises of men ought to stand, and from the which it is not lawfull to appeale to anie other, nor to depart from the word of God, and to giue our selues greedily to the traditions of men. For he which heareth the scripture, heareth the holy Ghost the authour of the Scriptures, and reuerenceth him: and contrarily, he, which despiseth the iudgement seate of the Scriptures, and the iudgements giuen in the Scriptures, & will not quiet himselfe therewith, despiseth the spirit of God, and bleth himselfe more reprochfully against him, than can

Hieronymus in
I. Cap. Aggei.

be bittered. And he, which will not suffer himselfe to be led as it were by the hand, by the guiding of the Scripture, forth of the thornes and byers of doubtles, errors, superstitions, corruptions, abuses, is verie well worthe to wander out of the way, he knoweth not whether, & to strag perpetually.

The Conclusion.

A briebe reber-
sal of all those
things, which
haue bene han-
deled and dis-
puted of, tou-
ching the holie
Scripture, and
the Church.

I haue pzooued by a verie large and contentious disputation, that the holie Scripture is God his worde, wherein is inclosed a full and a perfect summe of heauenly wisdom. Neither is there any thing necessarie to saluation, which is not set forth in the Scriptures. For if there had beene any thing needfull to be knowne, God would not had omitted it, since his will was to teache vs thereby, not to the halves, but fully whatsoever his pleasure was, that wee should know, and which hee knewe to bee profitable for vs. This is the onely foundation and pillar of the liuely faith: this is the sure bulwarke against the decreites of errors. Forth of this ought Heresies to be confuted; forth of this ought doctrines

doctrines chiefly to be discerned: fourth
of this ought definitions of faith, and as-
sertions to be taken. The Scripture is
of most cleare and pearelesse authoritie,
so that all godly and faithfull understan-
ding ought to serue it. And it is the
Catholike consent of the Fathers, yea,
and of all the Church, that the Canoni-
call Scripture ought to bee preferred
before all Churches, all Councels, al-
though they bee generall, all Traditi-
ons, Detrees, deuises, writings of all
men, although they excell in learning and
holinesse. The Church doeth so reue-
rence and adore the fulnesse, perfectnesse,
and soundnesse of the Scripture, that she
doeth accurse as wicked and false witnes-
ses of God, as detestable authours of of-
fences, Heresies, and dissensions, as
proude, vaine, and fallen from the faith,
so many as do preach beyonde the scrip-
ture. Yea, and she suspecteth euerie re-
velation, euerie prophecie, euerie Tra-
dition: to bee hysse, euerie rule of
faith which is not grounded in the Law,
and the Prophets, and the Gospel. And
the high perfection of the chiefe autho-

Of the authoritie of the Scriptures

title of the Scripture doeth not depende of the Church, or of any testimonie of man, but chiefly of the witnesse of the holy Ghost. For the allowing of this doctrine went before the Church, which was called, sprung and increased by the worde, and which is stayed by by the doctrine of the Prophets and Apostles, as by a ground worke or proppe.

Although we doe not denie, that the authoritie of the Church is then of some weight, when as it consenteth and agreeth with the authoritie of the Scripture, both for this purpose, that the scriptures may be beleueed, and also for this, that the Scriptures may be well understood. But the Church doeth not make newe articles of the fayth, or a newe interpretation, but is a witnesse and a restorer of the true and incorrupt meaning, deliuered in the Scriptures, and by the voice of the Apostles, and carrieth before her the light of the worde, to put awaye the darkenesse brought in to the Scriptures by Heretikes. And this is the care of the Church alwayes, to confirme by Scripture whatsoever shee

shee appoint. For shee doeth reuerently acknowledge, that her authoritie doeth stape it selfe by the woorde, and doeth depende of the woorde. For the Scripture is a plaine, sure, and infallible note of the Church. For in the Scripture, and no where else, in so great varietie of sectes and repugnancie of opinions, is the Church to bee sought, knowne, and proued, and by it to bee esteemed. Where the Scripture is heard, there is the Church, there doe the sheepe knowe the voyce of the sheeheard. And if the doctrine of tructh bee buried, the Church banisheth forthwith from mens eyes.

Neither doeth the Church reigne ouer our sayth, neither doeth shee require to bee beleeued, but so farre forth as shee speaketh the woordes of God. For when as shee doeth confesse, that shee receiueth her authoritie and credite from the Scripture onely, shee submitte her selfe obediently to the holie Scriptures. Therefore whatsoeuer shee affirmeth, or denieth, whatsoeuer shee appointeth or commaundeth, or dis-

Rom. 3. 4.
1. Tim. 3. 15.

Of the authorit. of the Scripture
appointeth or forbiddeth, shee woulde
haue it knowne and beleued, that shee
bringeth forth therein, not her owne, or
anie other mans, or creatures, but the
wordes and sense of God, but of Christ.
Therefore the Church doeth not erre, for
she followeth her owne iudgement in no-
thing, but euery where and in all thinges
obeyeth Gods worde, wherein there is
no darkenesse, no errours. And if she do
otherwise, this saying of Scripture is
true: Let euerie man be a lyer, and God
only true. In deede the Church is the
piller and ground of truth: because she is
keeper of sounde doctrine: and publi-
sheth it to them, which come after, least
it should faile in the worlde. And that
is the holie and diuine Scripture, which
the consent of the Church doeth allowe
and approoue: but this consent and this
approbation is not the deuise of man,
but a necessarie confession, and a testifi-
cation expresse by the force of the truth,
which doeth not bring to passe, that the
authoritie of the Church is greater or
of like credite with the authoritie of the
Scripture.

But

But the Church of the wicked, which *The malignant Church.*
 not onely beareth not God his worde, but
 most cruelly persecuteih and killeih them
 which belceue the Gospel, & besides this
 is grounded wholy vpon mens traditions,
 declareth manifestly that shee is of him,
 of whom it is written: Ye are of your fa- *John. 8. 44.*
 ther the Diuel, and the lustes of your
 father will ye doe: he was a murthe-
 rer from the beginning, & abode not
 in the trueth: because there is no truth
 in him. For she is knowne what she is,
 by the fruites of her Herodlike crueltie,
 banitte, bewitchings, and corruptions.
 But the spouse of Christ, heareth the
 voice of her bridegroom, and submitteih
 her selfe to him, as it is meete. Her cha-
 stitie is not to bee withdrawne from the
 singlenesse of Christ, as Paul witnesseth, *2. Cor. 11. 3.*
 Therefore shee erreth not, which follo-
 weth God his trueth for a rule, from the
 which, if shee depart, shee is no longer a
 spouse, but becommeth an harlot. There-
 fore he which iudgeth, that y^e definitions
 of the reuolting church ought to be heard
 without choise & any exception, compell-
 leth the faithful, Christ being denied, and

Of the authorit. of the Scripture

2. Tim. 3. 15, 16.

17.

Ambrosius.

Gods trueth forsaken, often times to
sticke fast to iniquitie, so that the iudge-
ment of such a Church can in no respect
be a most exact rule of sayth. But the ho-
lie Ghost sayeth plainly of the Scrip-
ture, that the man, which bestoweth his
diligent trauaile in the holie Scrip-
tures, becommeth learned to saluation,
which is prepared after this life: then
Ætiop that is to say, perfect, lastly fur-
nished, instructed, and as Ambrose peel-
deth it, thorowly appointed and provided
to euerie good worke.

Thou hast here, gentle reader, a trea-
tise of the authoritie of the Scripture,
and of the Church, penned by me verie
grossely and almost rudely, which God
graunt it may recompence the largenes
thereof with due commoditie and profite.
I could excuse the infancie, and the disor-
dered inditing thereof, but that I feare to
inlarge it by excusing the same. Therfore
I beseech the learned eares to pardon my
baren want of eloquence, & the rudenesse
of my stile. For I haue not written these
things for the learned, but being my selfe
rude & simple, for the rude & simple. The
Lorde

Lord Iesus breake in peeces, the moste
 hurtfull corde of contention, with the spi-
 rit of trueth and of true con corde, and
 pluck vppe by the roote, and put away
 from all vs which professle his name, the
 offence of discentions among vs, that we
 may all speake one thing, and be ioyned
 together with one minde and iudge-
 ment in him, to whome be praise,
 honour, and glozie,
 for evermore.

Amen.

FINIS.



Certaine additions by the
Translator.

August. de unitate
Eccles. cap. 16.

Augustine in his Booke Of the vni-
tic of the Church the 16. Chapter
urging the Donatistes, saith : Let them
shew none otherwise but by the Cano-
nical books of the Scriptures, whether
they haue the Church. For neither doe
we say, that we ought heerevpon to be
beleued, because we are in the Church
of Christ: because Melenitanus, Opta-
tus, or Ambrose of Millane, or other
innumerable Bishopes of our fellow-
ship, commended that Church, which
we haue. Or because it is preached by
the counsels of our fellowes in office.
Or because so great miracles either of
hearings or of healings are wrought
thorowe out all the world in holy pla-
ces, which our fellowship doeth fre-
quent. Or that men ought to departe
from Donatus his side, because such
an one sawe a dreame, and such an one
beeing rauished in the spirite heard a
voice, Whatsoeuer of this sort are done
in

in the catholike *Church*, are therfore approued, because they are done in the Catholike *Churche*, the Catholike *Church*, is not therfore made knowen, because these things are done in her.

The Lord Iesus him selfe when hee rose from the deade, * and offered his ^{* Iohn. 20. 27.} body to be beholden with his disciples eyes, and to bee touched with their handes yet lest they should thinke, that they were any whit deceined or deluded, iudged that they ought rather to be confirmed with the testimonies of the lawe and Prophetes, & Psalmes, * shewing that those thinges were ^{Luke. 24. 26.} fulfilled concerning him, which had bene foretolde so long before. So did he commend his Church also, saying, that repentance and remission of sinnes should bee preached in his name, &c. He hath witnessed, that this is written in the lawe, and the Prophetes, and the Psalmes, this doe wee holde beeing commended by his mouth. These bee the documentes of our cause, these bee the foundations, these bee the confirmations.

We

Of the authorit. of the Scriptures

Act. 17. 11.

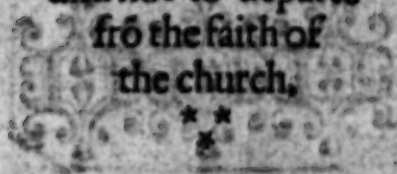
We read in the * Actes of the Apostles spoken of certaine which beleueed, that they searched the Scriptures daily, whether those things were so. What Scriptures, I pray you, but the Canonick *Scriptures* of the lawe and the prophets? Hereunto are added the Gospels, the Epistles of the Apostles, the Actes of the Apostles, and the Revelation of Iohn. Search all these, and picke out some manifeste *Proofe* whereby you may shewe, that either the *Church* remained onely in Afrike, or that shee should come foorth of Afrike. But bring forth somewhat which needeth not an interpreter, nor whereby you may be conuicted, that it was spoken of an other matter, & that you goe aboute to wrest it to your owne sense.

Hieronymus ad
Mimerium et
Alexandrum.

Hierome to Mimerius and Alexander sayth: Neither according to the scholers of Pythagoras, is the preiudiciall opinion of the teacher to be wayed, but the reason of the doctrine. But if any of a contrary faction murmur, saying, Why should I read their exclamations

mations, vnto whose opinions I doe not assent: Let him know, that I doe willinglie heare this saying of the Apostle: Examine all things: hold fast that, which is good: and the woordes of our Sauour saying: try ye the coine so wel, that if there be any counterfeite money, and haue not Cæsar his image, neither bee signed with the common coine, it may bee reprooued. And that that money, which doth represent the face of Christe in the cleere light, may be layed vp in the purse of our heart.

And a little after hee sayth: My purpose is, to reade the auncient *Writers*, to try all thinges, to holde those thinges which are good, and not to departe from the faith of the church.



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